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## REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

### THE POLITICS WHICH MADE AND UNMADE ROME.

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President of Cornell University.

#### THIRD PAPER.

THE early political organization of the Roman state had certain elements of great strength. It bound together all of its parts with a common tie of interest for offense and defense. While it gave to all classes a voice in the direction of affairs, it provided that a dominant influence should be extended by those who generally united in themselves as a class a large share of the intelligence as well as of the wealth of the country. During all the long period of the contest for the mastery of Italy, the struggles of the classes with one another were kept subordinate in importance to the common struggle with the foreign foe. This was the fact also during the wars with Carthage. All classes knew that if Hannibal succeeded in breaking the power of Rome and finally conquering the city, the control of Italy as well as of the Mediterranean would pass into the hands of Carthage. The classes therefore were united in a common cause. If they did not forget their differences, they at least did not allow them to weaken very much the effective power of the state.

But these wars did not fail to bring the lower classes forward into greater prominence. The military part taken by the plebeians gave them an importance that could not be overlooked. The position was somewhat analogous to that which existed in England in the time of Edward III. and his successors. As Macaulay has pointed out, a great contest was long undecided, whether England should

be an independent nation, or should merely sustain some such relation to France as the island of Sicily sustains to Italy. While that contest was going on, all classes in England were united. But the lower classes did not fail to secure the price of their support. It was the necessity of this support that made them able to secure the right of representation in the House of Commons and the ultimate responsibility of parliamentary government. It was while that struggle was going on that those concessions were granted which made the British constitution what it is. In a similar way it was the power of the Roman plebeians in war that made it possible for them to demand and secure that remarkable series of concessions which quite transformed the Roman constitution. It is enough in this connection simply to point out the forces that made those concessions possible, and then briefly to indicate what they were. It will not be necessary to describe the circumstances leading up to the various enactments.

We already have seen that the traditional policy of Rome made the patricians an exclusive class, or caste. But this policy was broken down by the Canuleian law of 445 B. C., which gave validity to marriage between patricians and plebeians, and gave to the children of such marriages the rank of the father. This statute also created six military tribunes, giving them consular power and throwing the office open to plebeians as well as to patricians. In 421 B. C. the questorship was likewise opened to the plebeians.

After the burning of Rome by the Gauls, the sufferings of the plebeians were so great that at one time they even prepared to secede from the city and establish themselves as an independent people under a new constitution. By timely concessions this was prevented. It was evident that fundamental changes were necessary. But what these changes should be and how far in the way of change they should go, was long a matter of the most animated and bitter contention. Three new laws involving constitutional changes of a fundamental nature were introduced about 377 B. C. but they were under discussion no less than nearly eleven years before, with some modifications, they were finally consolidated and adopted as the famous Licinian Rogations of 367.

This celebrated enactment dealt with economic as well as with political questions, but it is with the latter only that we have here to deal. It provided that one of the consuls should be a plebeian, and that the plebeians should be admitted to one of the three colleges of priests to whom was entrusted the charge of the oracles. Thus the plebeians gained access to the magistracy, to the senate house, and to a share in the religious ceremonies.

That these concessions were strenuously resisted by the nobility, is evinced by the turmoil of the eleven years that intervened between their introduction and their enactment. But when the enactment finally came, it was generally regarded as a sure harbinger of social harmony, if not indeed of complete social equality. In celebration of the event the Temple of Concord was erected at the foot of the Capitol.

But as time passed on, it came to be evident that the Licinian laws were only a single step in the general great movement. An attempt was made immediately by the nobility to neutralize the influence of the plebeian consul by the establishment of a prætorship with consular powers. But the advantage thus gained was of short duration, for after twenty-nine years, this office, like the others, was thrown open to the plebeians. The last blows aimed at aristocratic exclusiveness came in rapid succession. The dictatorship was thrown open to the plebeians in B. C. 356, and the censorship in B. C. 351. In B. C. 339 the Publilian law enacted that at least one of the censors *must* be a plebeian, a law which practically made it impossible for the senate to reject a decree of one of the assemblies.

In the first year of the following century, the Ogulnian law increased the number of the priests and augurs, and made patricians and plebeians equally eligible to all the new stalls thus created. In B. C. 287 the Hortensian law enacted that the decrees of the plebs passed in the tribal assembly should *ipso facto*\* have the authority of decrees adopted by all the people of the state. The tremendous import of this statute is seen in the fact that by it the old nobility, which in the early history of Rome had exclusively enjoyed the law-making power, was now reduced to such a political extremity that it was not even permitted the poor privilege of sitting in the assembly, the decrees of which were now to have the binding force of law upon the whole state. Henceforth in the history of Rome the patrician element as such was without political power. It could enact no law, but it could irritate itself and others, and this it did not fail to do. During the next two hundred years it was an element of political power only as it was an element of resistance and disturbance.

It was said a moment ago that the Licinian Rogation† had to do with economic as well as with more strictly political affairs. But economic forces are often among the most potent elements of political life. There is probably no more powerful political motive than that which comes from pecuniary interest. It is certain that personal necessities, personal comforts, and personal luxuries, form a very large part of the material out of which spring the motives of political action. The Romans were exceptionally eager for money and consequently in the history of Rome, as we shall hereafter have occasion to see, economic considerations played an exceptionally large part in shaping political events. To understand the nature of these forces it is necessary to trace them, however briefly, from the early centuries of Roman history. It is in this way only that we shall be able to understand why it was that the aristocracy gave place to a plutocracy and then, in turn, why the plutocracy gave place to Cæsarism.

As land about Rome was gradually acquired,

\*In the fact itself.

† A law before it was finally passed was known as a rogation. The Licinian laws were long discussed before they were agreed to. The noun rogation comes from the Latin verb, *rogare*, meaning to ask, in this case, to ask the opinion.



it was cultivated by the people who lived in the city. In course of time, settlements were made upon the soil. The land, however, belonged to the city and was subject to a land tax. Besides this tax the occupants were subject to military service. This twofold obligation soon came to be very oppressive. The small husbandman very generally found himself unable to meet his obligations and was forced to borrow from some capitalist in town. Thus grew up a large class of debtors. There is evidence to show that the poverty of the poor increased with the wealth of the rich, that is to say, the number of debtors and the aggregate amount of the debts increased as the state grew in wealth.

This tendency received temporary, but not permanent, relief, from the system of colonization; unfortunately this system had within it the means of propagating the very evil it attempted to alleviate. In order to understand the forces that were at work, we must briefly consider the methods that prevailed.

When Rome conquered a town and its adjacent territory, she confiscated a large part or the whole of the lands and then disposed of them in one of the following ways:

1. After reducing to slavery or expelling the owners, she sent some of her own people to settle upon the land thus acquired. The new settlers continued to be Romans, but, as they were taken almost exclusively from the plebs, they were not furnished with the capital necessary for successful cultivation of the soil. Thus, though their colonization relieved the pressure at Rome, it created in the new colony conditions quite analogous to those which had been left behind.

2. She sold the land outright, keeping plans of its dimensions and boundaries upon tablets of bronze that were carefully preserved by the state.

3. She rented lands to private persons on payment of a portion of the produce, known as *vectigal*. Though the title to the land in such cases was not surrendered, she permitted the occupiers to hold it, as their private property for sale and succession. But whenever there was failure to fulfill the conditions imposed, eviction was sure to follow.

4. A portion was kept as a common pasture for the use of those occupying in one way or another the several classes of land. For this privilege a tax, known as *scriptura*, was exacted at so much a head for the beasts occupying the common fields. The struggle over

this kind of property, as we shall hereafter see, was one of great bitterness.

This irregular system tended to encourage the aggregation of the lands into very large estates. The poor plebeian, on first coming to the new territory, found it impossible to begin without money, and accordingly he involved himself in debt, and thus placed himself at the mercy of his rich neighbor. Thus the lands gradually fell into the possession of the few. There was no responsible power to restrain or coerce the rich, and accordingly we find the wealthy land-owners overrunning the fields, ejecting the poor debtors from their homes, and even seizing them and reducing them to slavery. This process gave rise to one of the important characteristics of Roman husbandry. In all the social and economic discussions of the time, the word *latifundia*, signifying large landed estates, plays an important part. These estates contributed for a time perhaps to the strength of the nation, but a little later they became a source of great irritation and anxiety, and finally they were an important factor in the ruin of the government.

Much of the early legislation was an effort to restrain and counteract these abuses. In the earliest times the amount of land assigned to a plebeian appears to have been two *jugera*, or about an acre and a quarter. Added to this was the right of common pasturage. So long as the breeding of cattle was more profitable than general agriculture, this arrangement was not unfavorable to the poor. But, as time went on, the welfare of the people came to depend more upon general agriculture than upon pasturage. Under the influence of this tendency the pasture lands began to be inclosed for agricultural purposes. The right of inclosure was claimed exclusively by the patricians, i. e., by those who already had large estates. The operation of the custom of enclosing was thus twofold: it increased the opportunities of the rich and diminished the opportunities of the poor.

As soon as this tendency became obvious, efforts were made to prevent it. The first attempt to pass an agrarian law of which we know anything whatever was the attempt of Spurius Cassius in B. C. 486. Of the nature of that attempt we are not very definitely informed, for the accounts of it are very conflicting. The only thing of importance to our purpose is to note the fact that an unsuccessful attempt was made to limit the exclu-

sive privileges of the patricians and to admit citizens of every class to a share in the public domain. Cassius not only failed to carry his measure, but after his term of office had expired, was put to death by the exasperated nobility.

The next attempt was very different in its nature, but it was equally unsuccessful. In the year B. C. 439, there was great suffering from famine. All ordinary attempts to check the misery of the people were unsuccessful. Every citizen was ordered to sell whatever food he might have in excess of enough to supply his family for a month. But in spite of every effort and precaution the misery of the poor increased, and it is said that large numbers threw themselves into the Tiber to escape the pangs of a lingering death. At this moment a rich plebeian, Spurius Mælius by name, bought, on his own account, large amounts of corn in Etruria and distributed it, partly gratis, and partly at a very small price. In this way he did much to relieve the popular distress, and, by so doing, won the unbounded gratitude and confidence of the people. But this popularity was looked upon with alarm by the patricians. It would probably force him into office. This the patricians were determined to prevent. The plebeians had indeed been declared eligible to the office of consular tribune; but during the last forty-four years, none but patricians had been raised to this position. For accomplishing their ends the nobles had habitually resorted to unconstitutional means. So desperate had been their determination that whenever, at an election, a plebeian seemed likely to be chosen, the magistrate refused sometimes to receive the vote and sometimes to declare the result. Either the ballot box was stuffed, or the vote not counted. By such devices had the patricians kept the offices in their own hands. But so determined had the people now become in their gratitude to Mælius, that such a method of thwarting him must have seemed impracticable.

There is much confusion in the earliest sources of information, but what seems clear is the fact that he was charged with aspiring to the crown, and that, instead of being brought to a trial by which his enemies could have had no hope of condemning him, he was publicly assassinated by Caius Servilius, the patrician master of the horse. Servilius was obliged to flee from the city to escape the wrath of the populace. It is worthy of note,

however, that it became the fashion of the Roman historians, most of whom were patrician in their sympathies, to hold up this martyr to the cause of the people, as an object of abhorrence.

In B. C. 384 an effort with a similar end in view was made by Marcus Manlius. Unlike Mælius, Manlius belonged to the patrician class. He had distinguished himself by his heroism in numberless battles during the Gaulish invasion, and it was due to him that the Capitol was delivered. After the close of the war he saw that the plebeians had to replace their houses, their barns, and their cattle, at a time when it was difficult for them even to get food for themselves and their families. He saw that they were obliged to borrow from the patricians at usurious rates, and that as time went on they were becoming more and more dependent on their creditors. Though he belonged to one of the foremost families of the patrician nobility, he resolved to ally himself with the popular party. He took council of the tribunes for relieving the misery of the common people by grants of land and the remission of debts. He held meetings with the popular leaders at his house on the Capitol. One debtor, whom he saw on the way to prison, he set free by paying the debt with his own money. He sold one of his estates and gave the proceeds to four hundred poor plebeians. He was charged with maliciously libelling the patricians, and was ordered into prison. Tumults arose, and crowds of plebeians assembled before the prison, unwilling to leave the place day or night. The senate saw the danger of the tumult and set him free. But the prison, instead of repressing his courage, had only aroused his anger. He was more active than before. At length he was accused before one of the assemblies, probably the patrician assembly of the *Curie*, and was condemned. His fellow nobles did not shrink from hurling him from the Tarpeian Rock, the very citadel which he had so heroically and successfully defended against the Gauls. His house was ordered razed to the ground, and his cousins of the Manlian house resolved never again to bestow Marcus as a name in the family. Thus every effort was made to brand his memory with infamy.

It is not necessary to suppose that Manlius was free from personal ambition. He may have been piqued by the greater popularity among the patricians of Camillus. But it is

difficult to understand how any one can now survey the situation without seeing that he intended to relieve the pecuniary distress of the plebeians by reforming the agrarian laws in regard to the use of the common lands. That his efforts were attended with no success, goes to show, not only the desperate nature of the situation, but also the energetic vindictiveness of the aristocratic class. It was to relieve the tension, which everybody now felt to threaten the stability of society, that the Licinian laws, after ten years of discussion were adopted.

The political features of those celebrated laws have already been described. In their economic features they were less important, because less permanent in their effects; but in their influence on the time, they were not without some significance. The framers of what may be called the economic portion of the law appear to have had two very natural objects in view. The first was the relief of debtors, the second, the prevention of economic abuses in the future.

The law of debt in early Roman history was extremely harsh. It treated a delinquent debtor as one who had broken a sacred contract with society. Not only his goods but also his personal freedom were liable to be taken in payment. He who did not pay at the appointed time, was led away as a slave by his creditor, was compelled to work, and, if need be, was scourged and loaded with chains till he had fulfilled his obligations. He could even be sold as a slave into a foreign country.

The causes that have already been pointed out had greatly increased the number of the debtor class. Some relief was now too loudly

called for to be unheeded. The method proposed appears to have been not only a remission of all interest, but also a deduction from the principal of whatever interest had already been paid. The relief afforded was of course only temporary. As security was weakened, the money-lender either demanded a higher rate of interest, or refused to lend altogether. The economic consequences, except for the moment, must have been unfavorable to all classes. Perhaps the chief importance of the law was the fact that the Roman populace became accustomed to think of this form of legal confiscation or repudiation as a possible method of relief.

The precautions for the future were less objectionable, but they were scarcely more beneficial. It was decreed that no one should hold more than five hundred *jugera* of public land, and that for the use of this, a tenth of the arable and a fifth of the grazing product should be paid to the state. This provision, it was hoped, would bring a large amount of land back into the public domain from which the poor could once more secure the rights of tillage and pasturage. But the hope was in vain. The provisions of the law were never very faithfully carried out, and soon they fell into entire neglect. Thus it happened that of all the provisions of the Licinian Rogations, there was only one that had any measure of permanency. The division of the consulship between the patricians and the plebeians stands out sharply and boldly throughout the future years of the republic. But the great economic problem was still unsolved. We shall next have occasion to see how it was enormously aggravated by the prevalence and nature of slavery.

## THE ARCHÆOLOGICAL CLUB IN ITALY.

BY JAMES A. HARRISON, LL. D., LIT. D.

### I.—IN ETRURIA AND EARLY ROME.

THE unexplained enigma of ancient Italy is Etruria, the land of the Twelve Cities,\* that gave so much of itself in art and architecture, in institution and custom, in legend and myth, to ancient Rome. A chart of Etruria lifted vertically reveals a sphinx-like profile whose nose is formed by

\* There were twelve principal cities or states which formed a confederation for mutual protection.

the Apennines, mouth by the mountain gorge that severs Arretium (Arezzo) from Cortova, chin and neck line by the sinuous Tiber, and occiput by the wonderfully iridescent shores that abut on the Mediterranean. The top-line touches the cool vales of Lucca, runs far beyond the towers and gardens of Florence, and leaves Pisa and its palaces considerably to the south. Just where the neck joined the torso, stood, like a great blazing jewel, ROMA.

Who this sphinx was, where she came from, what she was like, are questions that have been answered only in a fragmentary way. Industrious gleaners have compiled a mosaic of evidence which points to close kinship between Etruscans, or Rasena, as they called themselves, Greeks, and Lydians; with this, this paper has nothing to do; it is a nut that must be cracked by the historians, but all early Roman life was permeated to the core with reminiscences of Etruscan predecessors, ancestry, forerunners, whatever we choose to call them, and some of the most exquisite art remains that have come down to us were found in Etruscan tombs. It is therefore necessary to give a glance at this people. Etruria gave to Rome much of the pomp and ceremony that distinguished official life—the purple robe, the *prætexta*,\* much of the music, the twelve lictors and fasces, the curule chair,† the triumphal procession. Etruscan diviners filled Rome with superstitious observance. The great Etruscan cities of Veii, Tarquinii, Cære, Clusium, and others, put Rome to no end of trouble, and hundreds of years passed before they and their massive polygonal fortresses were finally subdued and incorporated into the Roman system. Like the Egyptians, they delighted in tombs, and to these subterranean, silent museums of the dead we owe a wealth of relics seen scarcely anywhere else.

It was a timbered, fertile country—Etruria—full of lakes, metals, marbles, full of precipices crowned by great Cyclopean battlements that endure to this day, full of a peculiar civilization that smacks of the Orient. Five or six thousand inscriptions in the Etruscan language remain, but few if any of them have been satisfactorily deciphered owing to the paucity of bilinguals (Latin and Etruscan). Angry controversies rage over Etruscan vowels and diphthongs, and volumes have been filled with the “wrath,” not of Achilles,‡ but of Lepsius and Buonarrotti, Corssen, and O. Müller, Deecke (the best authority), and

Isaac Taylor,\* over these harmless-looking but obstinate symbols that will not yield up their secret.

Happily what cannot be spelled out in vowels and consonants can be spelled out in vases and temples, mausoleums and fortifications, coins and jewels, bronzes and terracottas. In all these the Etruscans were singularly articulate. The bones and bodies have perished out of the tombs, but a multitude of imperishable objects remain, from which a sort of primer of Etruscan life and art, culture and science, can be put together. It seems a little marvelous that all we can learn of the living Rasena is from the dead things they wore or lived in,—the necklaces, ear-rings, wreaths, finger-rings, bracelets, and fibulæ;† the walls, cemeteries, and fortresses; the beautiful vases on which they delighted to look; the scarabs‡ of Carnelian or agate that glittered on their breasts; the Gorgon|| stamped coins that passed current among them; the brilliant bronze mirrors in which they gratified the “lust of the eye,” while necks, arms, eyes, themselves, have perished.

When Etruria was gradually merged by conquest and treaty in Rome, a stratum of Roman civilization was deposited thick and deep over the underlying Etruscan, and this has complicated the early art problem of the peninsula no little. Phœnician influence is evident in the early art works of Etruria, but Greek influence, owing to the populous Greek settlements in the south of Italy, became eventually all-powerful. Thus, such influence as Etruscan art exerted on Roman had already been crossed and striated, so to speak, by a very distinct if not brilliant strain of early Greek art (6th and 7th centuries B. C.), while from the 4th century B. C. the whole antique horizon was full of Greece: GREECE loomed up on all sides, a veritable pillar of fire and illuminated the entire Mediterranean

\* Six distinguished archaeologists, to whose researches the world is deeply indebted for its knowledge concerning antiquity.

† Clasps, buckles.

‡ Gems engraved in the form of a beetle.

|| “Medusa had once been a beautiful maiden, whose hair was her chief glory, but as she dared to vie in beauty with Minerva, the goddess deprived her of her charms and changed her beautiful ringlets into hissing serpents. She became a cruel monster of so frightful an aspect that no living thing could behold her without being turned to stone.” It was an image of this head with its snake locks which was stamped upon the coins.

\* The outer garment worn by Roman free-born children until they assumed the toga, which was the outer garment of a Roman citizen. The *prætexta* had a wide purple border; the toga was of the natural white color of the wool.

† The official chair used by the consuls. It was inlaid with ivory.

‡ The great hero of the Trojan War. His wrath was occasioned by King Agamemnon, who took as his own, Briseis, the beautiful slave who had been assigned to Achilles.



with art life and the worship of art in all its forms. Hence, Mommsen\* can truly say, "Italian art developed itself not under Phœnician but exclusively under Hellenic influence" (I. p. 248). Greek *émigrés* settled in Etruria in the time of Cypselus, tyrant of Corinth (660 B. C.), and though their names—Demaratus, Engrammus, Diopus, Eucheis—have a legendary sound, yet whether legendary or not, they signify that the plastic art of Etruria owed its beginnings to Greece.

Thus Rome lay geographically and artistically wedged in between Hellenized Etruscans and the great Greek "tyrannies" and settlements in Magna Græcia and Sicily.

The talents of the Etruscans run in many directions: they were cunning artificers, dainty jewelers, makers of engraved bronze ornaments and utensils that illustrate the whole Greek mythology, admirable wall-painters, skillful modelers of terra-cotta statues and sarcophagi; they engraved gems and scarabs, molded remarkable black ware with bands of figures in low relief, and under the guidance and instruction of Greek artists painted vases with rare vividness and grace.

It was in architecture and sculpture, however, that Etruria especially influenced Rome. While Rome rose, Etruria sank; but the sinking star reflected a keen radiance on the rising, and dead Etruria was kept perpetually alive in living Rome. In the Vatican, the British Museum, the Campana collection of the Louvre, and in the local museums of Tuscany, this life lies scattered in numerous sculptural débris, through which may be traced the early decorative stage of Etruscan art, with its strong Asiatic flavor; next the epoch when Hellas drove out Nineveh and Phœnicia from the minds of Etruscan artists; and, lastly, the epoch—about 300 B. C.—when the art of Etruria reached its highest independence and perfection. The astonishing realism of Etruscan portrait-sculpture afterward became a leading trait of Roman work in marble.

We must guard ourselves, however, from individualizing the term "Etruscan" too definitely. The Etruscans were doubtless the main factors for a long time in the architecture, sculpture, and painting of central Italy; but they had neighbors like the Umbrians, Sabines, Oscans, and Latins whose ever-

shifting, ever-expanding circles of artistic civilization met and mingled with those of the center at every point.

Men had to house themselves and find dwellings for their offspring first of all then they had to house their gods, and lastly the decoration of the houses with sculptures and paintings and all manner of artist work ensued as a matter of course. Thus architecture is the oldest of the arts—the art of housing ourselves and our gods, the living and the dead, the body and the soul. This simple truth is vividly enough taught by the Christian conception of the body itself as a bit of architecture, a temple housing the *animula*, or sprite, of which the emperor Hadrian sang. Hadrian himself built one of the most sumptuous mausoleums for the fleshly tabernacle in which his pilgrim soul sojourned—a mausoleum surviving to this day as the castle of St. Angelo at Rome. The earth thus became covered with domestic architecture, with temples of the gods, with tombs for the dead, with walls, battlements, gates for cities and towns. The material used was that nearest at hand, perishable or imperishable, stone or mud or thatch or leaves and branches of trees. The Indian wigwam, the Hottentot hut, the cottage of thatch, the house or temple of stone, illustrate not the varied ingenuities so much as the varying circumstances of men.

At Rome, the mighty exponent of utilitarianism and piety, works of utility and worship, seem to have gone hand in hand. The mythic "Romulus" builds a wall and a temple almost simultaneously. The city that he built became the "city of the stream," or River-ton, according to Corsen and Lanciani, from *rumon*, a stream; and its builder Romulus was the "man of the city of the stream," "Rivertonian," as we say "Washingtonian." From the start two impressive peculiarities emerge from and tower above all other Roman characteristics—the genius for practical work, for organization, for massive architectural structures of a utilitarian cast, for power rather than for grace, subtlety, or refinement. Perhaps the exuberant fertility of the soil, the ease with which food could be obtained, and the sensuous beauty of the scenery, wrought inwardly on their souls and compelled them ultimately to live lives of luxury, wantonness, physical joy, arrogant animalism; a life reflecting itself in the gigantic and overpowering structures they erected—

\*Theodor. (1817—.) A German historian, best known by his "History of Rome."

aqueducts, amphitheaters, palaces, circuses, obelisks—and symbolize the forceful, often ferocious, features of the Romans. They, like the Americans, reveled in "bigness," immensity, utilitarianism, and they serenely endured the obloquy of the Greeks so long as their love of bigness and splendor and munificence and comfort insured them the supremacy of the world.

The other equally impressive peculiarity of the Romans, after their common sense and love of power, was their genius for borrowing. They were the greatest borrowers of antiquity. Whatever they could lay their hands on they appropriated without the slightest scruple, whether it was literatures or religions, music or sculpture, art forms or foreign inventions, plays of Menander\* or Corinthian capitals. They were the most eager people to learn of whom there is any knowledge, and they were hospitable to all learning, literature, religion, fine art. In this infinite adaptability and enthusiasm to learn they resembled the modern Japanese, for not only were they tyrannized over by Greek art, Greek literary genius, Greek philosophy, and architecture, but they threatened like the Japanese to throw away their own tongue and adopt that of Homer. Roman emperors keeping diaries in Greek were like English queens speaking German, or Japanese mikados talking French.

In architecture as in nearly everything else, Rome was a borrower. The Greeks already had developed so many beautiful and noble forms for temple, stoa, † and stadium, and theater that the temptation to adopt them ready-made, almost as they were, proved irresistible to the Romans. What had been to Hellas a delightful evolution, the most charming exercise of the love of ideal beauty, was adopted *en brut* ‡ by their Tyrrhenian neighbors. The Roman millionaires (like the American) dragged over whole museums from Greece—cities one might say—at once; Roman conquerors sacked and ransacked Greece for already completed works of art with which to open galleries in their villas; and the artistic "kleptomania" of the First

Napoleon had innumerable predecessors in consuls, prefects, and emperors on the Tiber—in the Mummiuses, Metelluses, Verreses, and Hadrians of later times. Greece was the mighty emporium for "ready-made" art of every description: the "cheap-John" of artistic pagandom whither, the esthetically inclined Roman generally pilgrimed (*hadji*\*-like) once at least in a life-time and clothed his naked terraces and basilicas, libraries and *atria* in purchased or plundered statuary, bronzes, and MSS.

In architecture, however, the Romans were not mere borrowers or imitators as in sculpture and painting, in epic poem, and comedy; here their touch was truly transforming. As in law and jurisprudence they developed something highly original, so their architects did not remain simply esthetically educated men skilled in a knowledge of materials and the principles of fine art, they became mighty engineers, almost the greatest the world has ever seen, and they covered Italy with splendid baths, water-works, military roads, defensive fortifications, play-grounds for gladiator and chariot, mausoleums rivaling the Taj † or the pyramid, vast forums, colonnades, quays, embankments, cemeteries, villas, and palaces; in short, out of an Athens with a population of 50,000, they developed a Rome of 2,000,000 souls, with all that this architecturally implies.

All early Greek, Etruscan, and Roman architecture was Cyclopean in character and consisted of enormous, unhewn boulders piled on each other like the walls of Olevano, or the fortifications of Tiryns, this fact showing them to be older than the carefully fitted polygonal masonry of Norma and Segni or the interesting remains of the Servian wall upon the Aventine at Rome (about the eighth century, B. C.). The materials used by the early Roman architects were drawn largely from the heart of volcanoes,—lavas, concrete made of conglomerate ashes and hot water, tufa, *peperino* ("pepper-corn," from black kernel-like *scorie* abounding in the mass),

\* (About 341-291 B. C.) A Greek dramatic poet.

† Stoa was a name given in Athens to various public buildings; originally it was applied to places enclosed by pillars, such as porches; and from it was derived the name stoic, as Zeno the founder of the Stoic philosophy was accustomed to instruct his pupils as he walked up and down the porch where they held their sessions.—Stadium was the Latin name for race-course.

‡ In the gross, entirely.

\* An Arabic word meaning pilgrim, reserved by the Mohammedans to apply only to those who have made the sacred pilgrimage to Mecca. They use it as a title prefixed to their name.

† The famous mausoleum built at Agra, by Emperor Jehan, of India, for himself and his wife Noor Mahal; it is usually written Tag Mahal. It is of the purest white marble, and both inside and outside it is decorated with mosaics of precious stones. It is said that the whole Koran is written on the inner walls in precious stones.

and the like. Prehistoric volcanoes around Rome had belched forth inexhaustible materials for the future city. Among these were the warm yellow-hued tufa, the dark gray *selce*, the red sandy *pozzolana* that lies in enormous masses underneath and around the city, and forms with lime a hydraulic cement that has given prodigious strength and durability to the concrete walls of Rome and others. Travertine was a favorite material but if set up on end, split from end to end, owing to its peculiar crystalline structure. Lava is thus the inexhaustible soil of Roman wines and of Roman architecture.

It has been ascertained that the oft-quoted boast of Augustus that "he found Rome of brick and left it of marble" is true if "brick," being interpreted, stands for "tufa and peperino"; for according to eminent authorities no such thing as a brick wall or a brick arch is to be found among the existing *ancient* buildings of the Eternal City. The first dated bricks date from about 44 B. C. The Romans excelled in the manufacture of all kinds of stucco, cement, and mortar; the strength and coherence of their solid masses of concrete (as in the great dome of the Pantheon) exceeded those of the hardest stone; while bricks, both sun-dried and kiln-baked, were extensively used as facings to concrete walls and arches without constructional importance.

It was only in 114 B. C. that marble made modest entry into Rome in the house of Q. Metellus Macedonicus; later in that of Crassus on the Palatine; but hardly a century had passed before the whole city blazed with it, and the marble Rome of Augustus shimmered in the gay Italian air, a Venus Anadyomené\* rising out of a gray and yellow sea of tufa, travertine, and peperino. It is difficult for us to form a picture of this regenerated, many colored, prismatic city cut like some mighty cameo out of its seven hills, basking in an air jeweled with every exquisite atmospheric effect, lifting its gleaming temples and colonnades out of a Campagna fringed with purple and violet volcanoes, and driving the vivacious torrent of its life over the great arterial roads—the Flaminian and Appian ways—through the trunk and limbs and extremities of an empire vast beyond imagination.

We wonder at the vividness of the resurrected Pompeian life that has been dragged with all its paint and prettiness on it from its winding-sheet of lava at the foot of Vesuvius; but had Rome been so entombed and incrustated and ingulfed in embalming ashes and fire, and had then the *velarium*\* of lava been withdrawn from it, as from some enormous amphitheater, what a pageant would have been flashed on the sight,—not as of miniature Pompeis or deep-sunk Herculaneums, but as of the greatest city of the ancient world clothed in purple, scarlet and gold, and marble, the city that an emperor deified in a temple as Roma Æterna.

Modern Rome is bedizened everywhere with tatters of this antique finery, and we call it splendid; but what must the untattered, unruined, unspoiled, undiminished Rome of the Cæsars have been gloriously towering above the Tiber with its sea of yellow, orange, pink, blood-red, jet-black, snow-white, wavy, olive-green, purple, violet, crystalline marbles; its columns of onyx and alabaster; its capitals and temple-roofs of shining gilt bronze; its wall-linings and pavements of golden Libyan marble and columns of undulous pale-green *cipollino*; the Atys-stained crimson-purple translucencies of Phrygian *pavonazzetto* mingling with the red, white, and green of the Iasian, the brilliant tints of the Chian, and the *rosso antico* (like an arrested tide of frozen arterial blood). The living green of the precious serpentine with its panther-spots of white and brown, the black, green, and brown basalts, the glowing porphyries of Naxos still red with elemental fires; the leprous-looking porphyrites, the green porphyry sprinkled with feldspar crystals; the gorgeous Egyptian granites of the Nile,—all these contributed to this infinite versatility of color, and gradually made of Rome a resplendent panorama of buildings and structures that spread from the Cave of the Wolf and the Sacred Fig-tree† in pulsating circles and suburbs through the saffron desolations of the Campagna to the blue feet of the Alban hills, the temples of Tivoli, and the villas of Hadrian and of the water-loving Nero in the icy mountain-gorges beyond:

\* A Latin word meaning covering.

\* A name given to a picture of Venus, which represents her as rising from the sea. It is a Greek word meaning emerging.

† The den into which the wolf carried Romulus and Remus, and the fig-tree at the foot of which they were stranded.

*Salve, magna parens frugum, Saturnia tellus, magna virum ! \**

One of these wrecked marble houses—that of Claudius—was valued at \$4,425,000 even in

\* "Hail, land of fecundity, land of Saturn, mother of great men."

republican times, and up to 1889, nine thousand of the columns that once adorned others have been recovered.

The next paper will be devoted more specifically to Roman architecture ; No. III. to Roman sculpture. The treatment of each subject will be popular and untechnical.

### THE LIFE OF THE ROMANS.

BY PRINCIPAL JAMES DONALDSON, LL. D.

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#### PART III.

THE general order of a banquet was discussed in the last paper, but Horace gives a vivid picture of all the incidents of a banquet at which one of his friends was present, and in this way we get an exact idea of what it was. Unfortunately it was a banquet of an exceptional character in some of its aspects. Commentators differ, as they always differ on every subject, on the character of the man who gave the feast and of his object in giving it, and, therefore, the account which we narrate is what we believe to be the accurate interpretation of Horace's words, though it is not that agreed on by all editors of the poet.

The giver of the feast was Nasidienus, a man who had made a large fortune by farming and collecting taxes, and who was still intent on increasing it. He was a low, vulgar man, had never seen good society, and had no conception of its manners. The object of the dinner was to curry favor with Mæcenas,\* whose influence was of great moment to him ; and accordingly Mæcenas and three of his friends, among whom was the poet Varius† were invited to the entertainment. Narsidienus had also asked two of his own personal friends, Nomentanus and Porcius. They were both tax-gatherers like himself, and Porcius seems to have been as ill-bred as himself, for he astonished Mæcenas and his polite friends by swallowing whole rolls at a gulp. Nomentanus, on the other hand, had had some experience of good society, at least Nasidienus thought so, for he had called in his aid in the concocting of the feast and had

arranged his place next to that of Mæcenas so that he might talk with him—a place which the host himself, according to the laws of etiquette, ought to have occupied. These then were just seven; but it was usual for great men to take two or three uninvited persons with him to a dinner, and when an invitation was sent him, he understood that places would be reserved for what were called "shades." One of these shades on the present occasion was a wit of the name of Vibidius Balatro.

Though Nasidienus wished to be a fine gentleman, his ignorance and stupidity led him into the most awkward mistakes, and though he would fain have been very grand and very kind, his avarice and bad taste were too great to permit of a generous or elegant display. The very hour of his feast was a mistake. He invited Mæcenas to come at twelve, although he might have known that Mæcenas seldom dined till four or five hours after this.

When Mæcenas arrives, the dinner party take their seats after the regular fashion. The three friends of Mæcenas are on the couch to the right hand, Mæcenas and his two shades are on the middle one, and Nomentanus and Porcius support the master of the house, who occupies the central place of the other couch. The room itself was a strange mixture of extravagance and niggardliness. The table was only of maple, while the couches were most magnificent. And there were large curtains in the room, which gave it the appearance of a tent. Some say that these curtains were intended to catch the dust that fell from the roof, but whether this was the case or not, the room had been so little used or Nasidienus was so slovenly in his habits that there were loads of dust upon them. The party are all reclining now, and around them

\* See "Latin Courses in English" pp. 359, 360.

† A dramatic and lyric poet of whose life but little is known. Virgil appointed him one of his literary executors.



on all sides are the servants who are to wait on them; among them Nasidienus' groom, the rich man having grudged to employ a proper attendant in his place.

The first dish that comes in is a whole Lucanian boar. Nasidienus was determined to put his best foot foremost, even though it was contrary to all the laws of etiquette. But, alas! the boar had not come too soon, as the noses of the guests told them. Nasidienus indeed makes some excuse for it, for contrary to the manners equally of his day and of ours he was always talking of what this dish and that dish were made of and where he had bought this dainty and that. Around the boar were arranged all kinds of acrid vegetables so as to modify the strong taste of the boar—turnips, lettuces, radishes, and skirret,\* and along with these fish-pickle and the lees of wine.

After they had discussed this savory dish, an attendant came in, a beautiful boy, no doubt, with his legs bare to show his fair proportions, who wiped the maple table with a hairy cloth which the silly extravagance of the host had dyed purple; and another attendant as fast as lightning whipped off every bit of the remains of the boar. While these attendants are doing their work, in march two slaves with stately step, at least one of them a black, blacks being then as great favorites in Rome as they were a century or two ago in England, but the blacks of Rome did not come from Africa but from India. Our tawny friend carries a fine Italian wine and the other slave a rich Greek wine; but probably the Italian wine was of inferior quality, and the Greek wine was a home concoction. Nasidienus looks up toward Mæcenas and says very respectfully, "I have plenty of other fine wines in my cellars, the best Falernian and Alban—you have *but* to order them." But Mæcenas was too much of a gentleman to ask of a stranger anything, that was not laid on the table. When the boar had been removed, birds and fishes and shell-fish were placed before them, and, as the dishes were brought in, Nomentanus explained what they really contained—for such was the admirable cookery that one could not have known a hare from an oyster. This the guests felt when they were told "that dish there is made of the intestines of a flounder and a turbot."

\* A plant which grows in China and other countries of the far East. It has an esculent root, somewhat resembling the parsnip in its taste. It is cultivated in some European countries.

Such a dish! It was at least economical. Of course our fine-bred gentlemen were tired of this sad fare, and so says one of the shades to the other, "We shall die unavenged if we don't make heavy inroads upon the wine-cellar." On this the face of Nasidienus turned as white as chalk, as he thought of the immense loss which his pocket would suffer by such deep potations. But there was one consolation for him: Nomentanus and Porcius were beside him—and woe to them if they ventured to take much.

But now comes the best dish of the banquet, thinks Nasidienus. "Mæcenas may not have liked the boar," he says to himself, "nor the intestines of the turbot, but will he not admire me and my art when he sees the next dish?" This is a lamprey swimming among shrimps. And Nasidienus is so full of it that he cannot help saying before it is on the table that the lamprey is in the best condition. "I have," he says, "poured over it a delicious sauce, the very best sauce in Rome. It is made of the best Italian oil and of caviar\* and wine five years old and white pepper and vinegar. And I myself am the first that mixed with these colewort† and elecampane‡ and sea-urchins."

While he is talking, the guests hear a crash and in a moment all are involved in a mist as dark as pitch, and they feel their pates to see that they are not broken. All safe in body, they look up, but, alas! neither attendant nor lamprey were to be seen. The curtains had somehow or other fallen and the dust flying about in all directions had enveloped attendant, lamprey, sauce, and all. Nasidienus' brightest hopes were thus dashed to the ground. He had stood all his other disappointments, but this was too much for him. He laid his head down on the couch and wept as much as if the accident had been the death of a beloved and promising son. In fact he was utterly disconsolate. But Nomentanus cheered him up exclaiming,

\* The eggs, or roes, of large fishes, after they have been salted and prepared for table use. It is much used in Russia at the present time, as a relish. Written also caviare (ka-veer').

† Young cabbage cut before the head becomes hard and firm.

‡ A plant of the order *Compositæ*; a native of Europe, but now found generally throughout the gardens of America. The root has a pleasant, aromatic odor and a pungent taste. Its medicinal properties, good for all diseases of the lungs, are readily extracted by alcohol. Its medical name is *inula*.

"Alas, what god is harsher to us than thou, O Fortune!"

The guests on the other couches did not know what to do. They pressed their hands against their sides to keep from bursting into laughter and Varius lifted his napkin to his mouth to repress the strong impulse. Balatro, however, in a moment put on a serious face and turning to Nasidienus said, "Such is life. One is never rewarded for his toil in this life. What a pity it is that in order to feast me sumptuously you should be tortured with anxiety lest the bread should come in burned or the sauce be badly cooked. And then accidents will happen, perhaps the curtains fall or the awkward groom breaks the dish he is carrying in. But never mind. As adversity reveals the genius of a great leader, so does it reveal the genius of a host."

Nasidienus drank all this in eagerly. "The gods bless you," he said, "you are a right good fellow; a right kind and pleasant guest." Then turning to his servants he says, "Give me my slippers." And away he hurries to the kitchen to look after the next dish. In his absence there is a general titter and whispering and one of the shades asks an attendant, "Were all the bottles broken? for really we are getting no wine."

Soon Nasidienus returns. He will set all to rights yet. He is followed by a number of attendants bearing an immense tray with various dainties, among which are the limbs of a crane sprinkled with salt and flour, the liver of a white goose, which Nasidienus told them had been fed on the juiciest figs, the shoulders of a hare, and blackbirds and turtle-doves. The guests, however, began to be very weary of the incessant rattle of the host about his delicacies and anxious for a more refined and intellectual repast they rose from their couches almost without having tasted the good things of Nasidienus.

The ordinary way in which a noble Roman in the first century, B. C., spent his day was somewhat as follows. He rose before daybreak or about dawn and as he entered the principal hall of his house from his bed-room, he found a large assemblage in it waiting for him. These were his clients in whose affairs he was supposed to take a deep interest, and who were under obligations to him. Some he had defended when they were accused; he was in the habit of contributing to the maintenance of others; and to others he was ready to give legal advice. And probably some of them

were there to ask his aid in money matters or his influence in a candidature for inferior offices, or his advice in legal questions that had arisen. The whole of them accompany the great man to the senate, or if there is no meeting of the senate, they follow him while he discharges some other business in the city, or pays visits to rich friends or makes calls on acquaintances. In the afternoon they convey him home. On his return he invariably takes a bath and then dines.

Horace gives an amusing picture of his own daily life in Rome. He was not one of the wealthy men, but he mingled among them, and making allowances for his peculiar position, his freedom from public engagements, and his willful ways, we get from his description a fair idea of how the Romans passed their time.

He awoke early enough and read books or wrote his verses, but he did not leave his couch till ten o'clock and was sometimes even later in rising. Then he would stroll through the streets, sometimes to transact a little business, sometimes to call on a sick friend, and sometimes to give bail for an erring acquaintance. Or if he were lazily inclined he would take up a roll and read a little or write to his friends or jot down the stanzas which he had put together on his morning couch and then a boy would come to him and anoint him with oil. Then after this he would have a bath instead of going to see the sports in the Campus Martius or taking a game at ball, according to the more usual custom.

It would now be about twelve or one o'clock, perhaps later, and Horace has not tasted food. He now takes a slight refreshment, a biscuit and some olives or grapes, but he purposely takes little lest he should injure his appetite for the great meal of the day, in which alone a temperate Roman rejoiced. Then he would stay at home for some time, whiling away the hours pleasantly in talk with his neighbors or in quiet musing until most of the great merchants and government officials had left their offices for the day and the streets were comparatively free from the rush of carriages and palanquins and horsemen. This would be about two or three o'clock.

He would then sally out to the markets, and he would chaffer with green grocers, meal merchants, or bakers' girls, asking the prices of leeks and radishes and lettuces and

flour. From these he would betake himself to the magicians, who could tell him for a small sum his whole future career, or he would tease the witches who pretended to possess love-potions of the most powerful effect.

Thus he would amuse himself until he felt inclined to return home late in the day. Then he took his simple dinner. His marble table would be set before him with leeks and vetches and oil cake. Three boys are in attendance. Horace washes his hands and attacks his vegetarian repast, quaffing at the same time a cup or two of one of the wines of the country, which he mixes with water. Then he goes to bed. Such was the way in which Horace spent his days in Rome when he was writing his Satires.

The life of the Roman citizen was far from monotonous. A very large number of days on his calendar were feast days, on several of which, grand religious processions took place, games were exhibited in the circus, and performances were given in the theater. Occasionally also he would witness the celebration of a triumph. In the later days of the republic, brawls on the streets between the followers of contending aspirants were not infrequent, and the air was filled with rumors of impending crises. During this period the life of the citizen in Rome must have been one of great excitement. But to each and all of them came death with inevitable certainty, and every Roman citizen had to be buried.

The funerals were managed by the family of the deceased person, but sometimes the senate decreed a public funeral and entrusted all the arrangements connected with it to their own officials. These public funerals were occasions of great display.

The mode of burial varied in Rome at various times, and according to the rank of the individual. Sometimes the Romans laid the body in the earth, but in the times best known, the corpse was burned, the ashes were deposited in an urn, and the urn was placed in a small house in which niches were built for all the funeral urns of the family. These little houses were erected outside of the city walls and besides the chamber containing the urns they had usually another chamber in which the funeral feast was held. Every family that could afford it had a sepulchral house of its own, but there were many who were not rich enough to procure

such a building. Such men often combined to form funeral societies which, among other things, guaranteed funeral expenses and niches for the urns in some sepulcher.

In the earliest times the funeral ceremony was simple. It was said to be a custom of the Romans to bury without burning the bodies of infants not older than forty days, in niches constructed like the eaves of a house, but the authority for this statement is questionable. The rest they carried out by torchlight in the night time, and though it became usual afterward to bury in the day, torches always formed part of the funeral apparatus, and it still remained the habit to bury those who were prematurely cut off and all young people and the very poor by night.

In the case of the rich and noble it was considered that honor was paid to the dead by the magnificence of the funeral. On the death of a Roman the relatives closed his eyes and uttered a cry of lamentation. The corpse was then washed and dressed in the toga, and it was after that laid on a bier. The insignia of the offices which the deceased had held were placed by its side. This bier stood in the *atrium*, or principal hall, the feet of the body being turned to the door. Sprigs of pine and cypress were fixed up at the entrance of the vestibule to intimate that a death had occurred. A coin was put in the mouth of the deceased to pay his passage over the Styx.\*

A Roman public funeral must have been a splendid sight. Some of its arrangements indicate peculiar ideas of death.

First of all, proclamation was sent round, saying that there was to be a funeral and requesting all who *could* find it convenient to attend. Then on the day fixed for the ceremony, undertakers were on the spot to put every one in his proper place. The procession was led off by the musicians, trumpet—

\*The name of the principal river in the lower world. It was said to have flowed around this region seven times. It was across this river that the boatman Charon ferried the souls of the dead in his crazy boat. These shades had each to pay an obolus, about three cents, for their passage, and it was the duty of the friends to put this small silver coin into the mouth of the deceased for this purpose. For did not the boatman find this passage money, the poor souls were compelled to wander on the desolate banks of the river until it suited Charon's mood to give them a free passage. There were, however, two other rivers over which they had to be carried by Charon before they came to the Styx—the Acheron and the Cocytus; the one fee paid for all.

ers with long trumpets which were used only at funerals, trumpeters with ordinary trumpets, flute players, and horn players.

After them, in the third century, B. C., came howling women who sang a dirge, but their services seem to have been dispensed with in later times. Then came a troop of dancers and mimic actors, and among them was one who wore the dress of the deceased and represented him. As in a triumph these actors might utter jests about the dead as if to remind him that he was human, especially if he had been fortunate. Then came the most imposing, and the strangest, feature of the spectacle. If a Roman attained to one of the highest offices of the state, called the *curule* offices, his heir put up a waxen image or mask of him in his great hall, and it was regarded as proof of great dignity when a man had many such waxen images in his house. On the occasion of a funeral these waxen images were taken down and actors put them on. These actors were clothed in the official dress of the Romans whom they represented. They rode in chariots and were attended by lictors,\* with the fasces, and had all the insignia of office. After them followed the insignia of the deceased and the spoils which he had taken in war, and representations of the cities which he had conquered, just as if it were a triumphal procession. And finally came lictors with fasces reversed, and torch bearers.

Then appeared the body lying on a lofty catafalque with head uncovered, or if the corpse was within a coffin, his figure made of wood was on the outside clothed as he himself used to be when living. This catafalque was borne on a carriage, but in early times a bier only was used, supported by the nearest relatives and the freedmen of the deceased.

The catafalque was followed by the relatives of the departed, the sons with covered head, the daughters bare, with the hair loose, and by his friends, and the general public. Often cries of regret were uttered, and flowers, locks of hair, and other tokens of affection were thrown on the couch on which the

body lay. All were dressed in black, without ornament, and the officials of the state wore no insignia. The procession moved on to the Forum and stopped before the *Rostra*, the couch on which the body lay being in front of all. The men wearing the waxen faces descended from their chariots and occupied ivory chairs. And then a public orator or a son or near relative pronounced the funeral oration. This over, the procession formed again and marched to the place where the body was to be burned. There a pile made of wood had been erected on which the body was placed with weapons, ornaments, dogs, and other favorite objects of the deceased, and with various gifts from the by-standers. The son or nearest relative applied a burning torch to the pile and all waited till the last log was consumed and the fire on the smoldering ashes was extinguished by water or wine. The company then said, "Farewell," or "Light be the earth upon thee," and dispersed to their several homes.

The relatives remained behind and gathered the bones, wrapping them up in a cloth, offered up purificatory sacrifices, dined in the banquetting chamber of the tomb, and then said farewell. Some days after, the ashes which had been exposed to dry in the open air were deposited in an urn. Nine days were devoted to mourning and with a sacrifice and a dinner at the tomb, at the conclusion of the mourning, the ceremonies ended.

For the lowest class of the family, the slaves, we have no space. M. Wallon\* has devoted three large volumes to this subject which in some of its historical aspects is singularly interesting. All that we can notice here is that the Romans behaved in this as in other matters, with sound, practical sense. The slaves were their own property and they generally treated them kindly. They devised means by which they might be freed and might render service to the state. But the passage from slavery to freedom was not made immediate. The slave who was freed became the freedman of his master and was attached to the family. It was the son of the freedman who obtained the full rights of citizenship and lost all trace of slavery. But in the times of the empire some freedmen attained to the highest positions and to great influence.

\* Officers who preceded the king on all public occasions, carrying the ensigns of the royal offices, and clearing the way for and causing due respect to be paid to the king. It also belonged to these officers to arrest and punish criminals. The fasces, one of the emblems borne by them, consisted of an ax tied up with a bundle of rods, the sign of authority.

\* Henri Alexandre. (1812—) A French historian. The title of the book to which reference is made in the article is "The History of Slavery in Antiquity."



## THE EMPEROR.

BY ALEXANDER YOUNG.

THE Emperor, by Georg Ebers,\* is a romance which illustrates life in Alexandria under the reign of Hadrian.

The great city of Egypt was then second only to Rome in grandeur, and its schools of philosophy, its architectural splendors, and its commercial greatness united to give it an almost unique attractiveness. It was also the scene of the early growth of Christianity, which is depicted with striking force in The Emperor, in which the visit of Hadrian to Alexandria is made the occasion of a vivid description of the life and manners of the people under the rule of that able administrator and liberal patron of literature and art.

It was on the first of December in the year of our Lord 129 that Hadrian, accompanied by his favorite Antinous, a youth of rare beauty and a body-slave, might have been seen walking in the early morning along the causeway which led from the top of Mount Kasius, which stands on a projected bit of sea-coast between the south of Palestine and Egypt. The Emperor was then fifty-three years of age, and his stately figure, gray beard and bare head, for it was his custom to travel without a covering for his locks, impressed every one whom he met with his dignity. He had climbed the mountain to enjoy his favorite spectacle of sunrise, and was on his way to his tent at the sea-side. There with Roman soldiers and imperial servants outside, about the camp-fires which were fed by half-naked boys, the children of fishermen, and camel-drivers, the Emperor lay on his couch, his favorite Antinous resting on the skin of a huge bear which his master had slain, at his side, and his hands caressing the Emperor's bloodhound. Hadrian talked freely to the youth whom he was so fond of that he refused to allow him to speak of his family, and alluding to the voyage which the Empress was

making to Alexandria, said that to meet her soon after, it would be to suffer from her sharp talk. "We will stay here to-day," said the Emperor.

The Emperor had ordered Titianus, the governor of Egypt, to have the ancient palace of the Ptolemies, which stood on the peninsula called Lochias, the eastern boundary of the harbor of Alexandria, prepared for his reception, for he loved its view of the blue ocean. He allowed about a week for the restoration of the dilapidated palace which had remained uninhabited since the downfall of Cleopatra; so the prefect told Pontius, the architect, to do as well as he could in that time. Sabina, the Empress, was occupying the *Cæsareum*, a great edifice which had been built by earlier emperors. She had a thin face, with regular features, and her head of reddish-gold hair which was arranged in long curls, pinned side by side, had strings of pearls and precious stones braided into its tall structure. Her face which had many minute wrinkles was touched up with red and white paint, her eyes were small and keen, but without lashes, and had dark lines painted round them. She was offended that the Emperor had planned to occupy the palace at Lochias instead of being with her at the *Cæsareum*, and agreed to send messengers to delay his arrival so that the architect would have time to complete his work.

There was a sculptor named Papias whom Pontius depended on to complete a great statue of Urania and other works in honor of the Emperor, but this sculptor bargained with a young artist named Pollux to execute the statue for which he intended to get the credit himself. The architect had trouble with Karaunus, the palace-steward, a fat, sensual man who claimed to be of noble Macedonian family, and looked down on the Roman artist as a descendant of slaves. But the architect humored the pretensions of the steward whose two beautiful daughters, Selene and Arsinoe, worked unknown to him in a papyrus factory two hours a day, in order to get money to dress decently.

The Alexandrians wrangled among them-

\* (1837—) A German Egyptologist and novelist. Paralysis disabled him for active work in his researches as an archaeologist, and from that time he has devoted himself to novel writing. His books have been translated into nearly every European language.

selves as to who should make the best display in honor of the Emperor, and the Greeks wished to exclude the Christians from all the processions and games. Even the Empress would have gladly exterminated them on account of their refusal to worship the gods, but dreaded a revolt as they constituted nearly half the citizens. But Titianus told her that she could not afford to lose such good tax-payers, and that the Emperor agreed with him. Meanwhile the palace at Lochas was beautified with mosaics, wall-paintings, and statues, and the work of Pollux, the sculptor, was greatly admired. Hadrian secretly informed Titianus that he should soon be in Lochas in disguise with his favorite Antinous, the slave Mastor, and his private secretary, Phlegon. Verus, the Roman prætor, eagerly awaited the arrival of the Emperor, whom he hoped would adopt him as his successor—a wish which was favored by the Empress. Hadrian was to come to Lochas as Claudius Venator, a great Roman architect, who was to assist Pontius in the restoration of the palace.

The vain palace-steward wanted to sell his art treasures to provide his daughters with costly dresses for the festival in honor of Cæsar, but Selene, the elder, opposed this scheme as the butcher and baker had not been paid for two months. Yet Keraunus tried to sell some of his valuables to Gabinius, a dealer in curiosities, who coveted a rich mosaic which belonged to the palace, and which he offered to take away in the dark. But Keraunus spurned the scoundrel's offer and threatened to have him arrested if he repeated it.

At a meeting of artists in the hall of the muses in the palace at Lochas, the abilities of Hadrian were criticised with Alexandrian freedom, but Pontius, the Roman architect, who lauded his knowledge and liberality, warned them not to say anything against him in the presence of the architect Claudius Venator, who was very intimate with him.

When Hadrian arrived at the palace he was impressed by the rough-clay bust of a girl by Pollux, and being told that it represented a beauty named Balbilla in the train of the Empress, he hastily modeled a bust of her, which, though a caricature, was so skillfully done that the young artist said, "You are not merely a great architect, but an admirable sculptor. The thing is coarse, but unmistakably characteristic." But the archi-

tect Pontius did not like this mockery of a defenseless girl whose ancestor had been a benefactor of his family.

The palace-steward's daughter Selene dreaded to have her father let her sister Arsinoe take part with the daughters of the wealthier citizens in the festival in honor of the Emperor, because she thought he would lose his place through his extravagance and that she and her sister and blind brother would come to want. Before daybreak the December morning after the Emperor's arrival, she went to a beautifully carved fountain in the palace to get a jug of water for her father, but was attacked by the monarch's blood-hound from whom she was rescued by Antinous. When she told her father of the affair he was very indignant and cursed the Roman architect whom he supposed owned the dog. He sent his slave to announce his visit to him in pompous phrase, and on entering the presence of the Emperor whom he still thought to be the architect talked so abusively that Hadrian compelled him to quit the room.

Mastor, the Emperor's body-slave, found comfort in his homesickness by hearing the Christians tell of the consolations of their faith and had employed some of them to wait upon his master. Antinous, who had fallen in love with Selene, called at her father's house and presented her with a beautiful flask which had been given him by the Emperor, containing a lotion for the wound she had received when chased by the dog. In her absence her sister Arsinoe sold this flask to a dealer in curiosities for a large sum, and also a sword of her father's which was said to have belonged to Marc Antony, to carry out his plan of having her take her place among the richly-dressed daughters of the great citizens in the processions.

When the beautiful Balbilla came, in company with a senator's widow, her lady attendant, to Pollux's studio to sit for her bust she happened to unveil while the artist was called out of the room, the very head which the Emperor had made in caricature of her, and was very indignant at what she supposed was the young sculptor's work, till Pontius told her it was that of the architect from Rome. The Emperor laughed heartily when he heard the story.

Arsinoe, the younger daughter of the palace steward, was delighted with the rich decorations of the theater when she sat with

the other female performers just behind the orchestra. Plutarch, the owner of the papyrus factory at which she and her sister worked, a half-paralyzed and bejeweled and painted old man, had provided this entertainment. He had a purple-covered couch on the right of the stage and another similar couch was occupied by Titianus, the governor of Egypt, with his wife, while on a third couch Verus, the prefect, who was crowned with roses as usual, reclined at full length. Arsinoe made a fine appearance on the stage as Roxana, wife of Alexander the Great, but there was some criticism on her selection for this prominent part, while the children of illustrious and wealthy citizens were overlooked. Keraunus, her father, who had been censured for allowing her jewels for the occasion to be supplied by Plutarch, declared that he would dress his other daughter at his own expense. His object in displaying his girls to advantage, was to get rich husbands for them.

Meanwhile Selene had gone to the papyrus factory to do some work before coming to the theater, but she was in such pain from her broken ankle that she was removed on a litter to the house of some kind Christians, her fellow-workers. When Keraunus was told this on reaching home, he was very indignant at her being with such an "accursed rabble" as he called them, and he exclaimed furiously, "It is all the fault of the Roman architect and his raging beast of a dog." He added that he should look to Cæsar to punish those who injured his daughter, and prevented her from taking part in the procession.

Another trouble for the palace-steward was the sickness of his little blind boy, Helios, whom he loved tenderly, and he therefore remained at home with him while sending his old slave woman with Arsinoe to visit Selene. On the way she met Pollux who insisted on escorting her through the streets, and while the old slave-woman walked ahead, he kissed her and declared his love. They found Selene comfortable and when Arsinoe got home, through a crowd of festive revelers, both men and women, who obliged them to join their merriment, her father and brother were fast asleep.

Keraunus, eager to make a display, resolved much to Arsinoe's sorrow, to sell his faithful old man-slave in order to get a new and showy one; but before doing so he sent the aged negro with a letter to Claudius Venator, the Roman architect, declaring that his daughter had suffered greatly from the architect's fault

and requiring him to chain up his dog or be complained of to Cæsar, who would punish him for lack of respect to the palace-steward. When the Emperor received the letter he was in a gloomy mood, having seen evil signs in the heavens. Verus, the prætor, whom the old Alexandrians called the sham Eros, recognized Mastor, Hadrian's body-slave, in the streets, and inferred that his master also must be in the city. The slave's contradictory answers to his questions confirmed this opinion. He took from the slave the flowers which he was carrying from Antinous to Selene, and gave them to Arsinoe whom he met soon afterward on her litter, and bought a less beautiful nosegay which he sent to her sister, adorned with an engraved onyx brooch from his dress. But he found soon afterward that Arsinoe had given her flowers to a lady who was one of his wife's friends. When Selene received her flowers, she thought they came from Pollux with whom she was in love, and that the beautiful gem on them had been engraved by his brother, Teuker. The Christians who were caring for her had already interested the sympathetic pagan girl in their God who loved sufferers. But when Arsinoe told her that Pollux was her lover, she threw her flowers away, broke the rich brooch, and rushed down to the sea where her almost lifeless body was found by Antinous who had been walking through the streets with Hadrian when his mask was snatched off by a boy, and to avoid exposing his imperial master, he disappeared into the crowd.

The Emperor meanwhile went into a restaurant, where pretty boy slaves served the guests who reclined on couches by the side of low tables. The kitchen which was open to public view was surrounded by a small market filled with tempting articles of food. In a side room where he went to escape the gnats and flies Hadrian overheard a Roman historian praising his administrative talent and his learning, but disapproving his habit of wandering.

Evil omens which he had seen in the sky and on the road, disturbed the superstitious Emperor on his return to Lochias, and put him in a remorseful mood. While in the hall of the muses he saw Pollux, who had been dismissed by his jealous master Papias, break in his fury the bust of Balbilla which his own imperial hands had made. Hadrian, enraged, dragged the youth before his bust of Urania, and struck it off the body, and when the youth threatened him with violence, Hadrian

exclaimed, "Gently, fellow, if you value your life," and assumed the attitude of the marble statue of the Emperor in the *Cæsareum*. "I know you now," said the young artist who had supposed him to be Claudius Venator; "you are Cæsar." The Emperor still irritated by the youth's speech and manner, forbade him ever to enter the palace again.

An attack was made on the house of the rich Jew Apollodorus by the Alexandrian populace because it was not decorated for the feast, but the assault was checked by the prætor Verus in the interests of order. He was astonished to find Hadrian trying to control the mob and prudently induced him to go away. Then he congratulated the crowd on letting the pretended Cæsar escape. His next step was to question the Jewish astrologer in the house he had protected, about his destiny as indicated by the stars and the grateful sage promised to forecast it. Verus then visited the Empress who promised him that if the signs in the heavens on his birth-night were favorable he should be adopted as Hadrian's successor and heir.

The Emperor's wrath against Pollux was a great blow to his mother who vainly interceded with her sovereign for her son, but the jealous Papias tried to make him out a thief. But the palace-steward was destined to the severest fate; on being visited by the architect, Claudius Venator, with the dealer in curiosities, he Gabinius, was so overcome by the charge that he had tried to sell the mosaic belonging to the palace, that he seized Gabinius by the throat, and insulted his companion by saying, "It will be your turn to repent when Cæsar comes." Interrupting his tirade, Hadrian said sternly, "You know not to whom you speak."

"Oh, I know you only too well. But I—I—shall I tell you who I am?"

"You are a blockhead," replied the monarch. Then he added with dignity—almost with indifference:

"I am Cæsar."

Staggering under the shock of this revelation, the steward fell to the floor dead. On Gabinius saying that the gods had punished him for his guilt, Hadrian replied:

"You accused the steward of a dishonorable trick. But I know men well, and I know that no thief ever yet died of being called a scoundrel. It is only undeserved disgrace that can cost a man his life."

To add to the trials of the steward's chil-

dren, his new slave broke open the chest where his gold was kept, and stole all the money. But their Christian friends provided for them.

The Emperor finding the beautiful flask which he had given to Antinous in the shop of a dealer in curiosities, bought it and gave it back to his favorite, who had deceived him by a story that he had given it to Selene for its healing balsam the night she was attacked by the blood-hound and that she had drowned herself. The prætor Verus discovering this deceit made Antinous promise to interrupt Cæsar while watching the stars for his fortunes. With this design the favorite set fire to a store-house surrounding the watch-tower. The fire spread far and wide and Verus left a grand feast which he was giving to distinguished Romans and Alexandrians, where philosophers praised the dialectic keenness of Hadrian in a recent disputation, to hurry to the conflagration, and Pontius exhausted himself in saving the town from destruction.

Antinous who during the fire had been injured in saving some of the Emperor's property sought out Selene on his recovery, and to avoid his suit, she departed after being baptized, to Besa in Upper Egypt, with the Christian dame who had adopted her. There Antinous went later with the Emperor, after the festivals in his honor by the Alexandrians were over, but he declined the offer of Hadrian to make him his successor, instead of Verus, and finding that Selene had been killed because she would not worship Cæsar's statue, the overthrow of which in a storm was attributed to the Christians, he plunged into the Nile and was drowned.

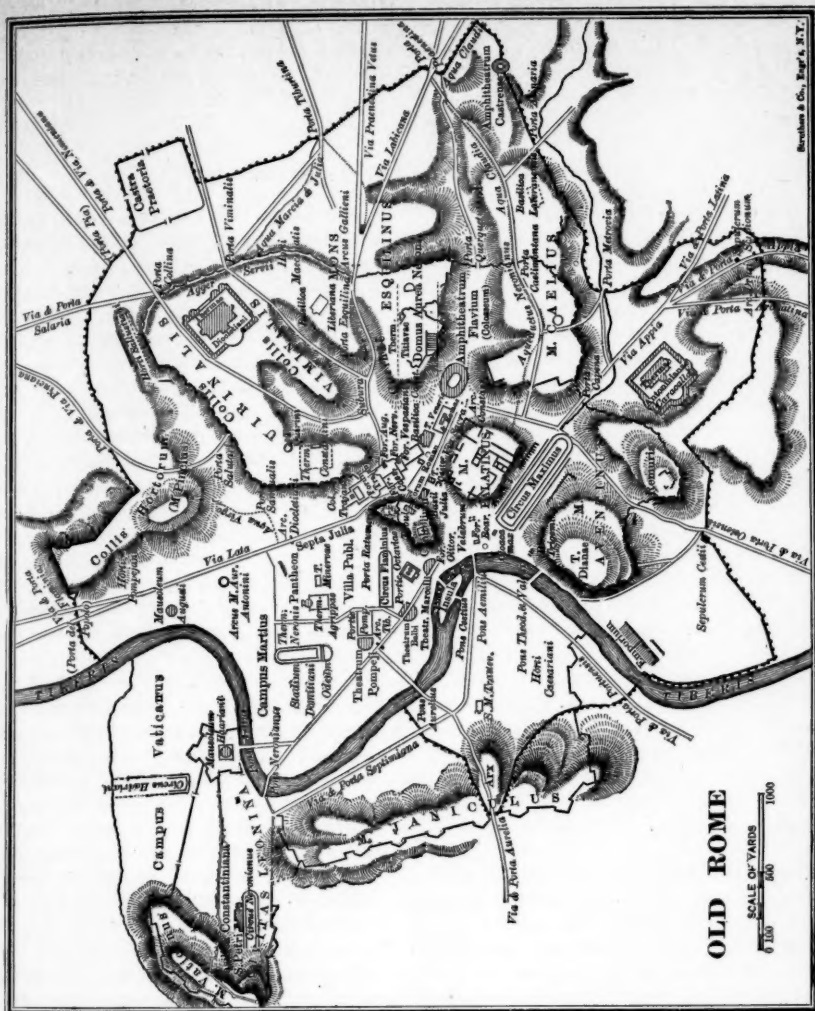
Meanwhile Verus had been adopted by the Emperor as his successor and in the rejoicings at Alexandria, the sculptor Pollux who had been imprisoned on a false charge of theft by his master Papias, was set at liberty and afterward married Arsinoë. He had plenty of business in making statues and busts of Antinous to whom the Emperor had decreed the honors of a god. Balbilla who had admired the beauty of the imperial favorite, married Pontius. Verus died before Hadrian, but his son afterward wore the purple. It was said of the great Emperor by Titianus, that "no one worked at so many secondary occupations as he, and yet no former Emperor ever kept his eye so unerringly fixed on the main task of his life, the consolidation and maintenance of the strength of the state and the improvement and prosperity of its citizens."



# THE CHAUTAUQUAN MAP SERIES—No. III.

## MAP QUIZ.

1. What bridge took the place of that which Horatius kept?
2. Locate the scene after the battle of Lake Regillus, described on p. 11 of THE CHAUTAUQUAN for Oct.
3. Locate the Tullianum. (See p. 26 of "Outline History," and p. 36 of "Latin Course.")
4. Entering Rome at the Porta Flaminia, what famous structures would be passed in going to the Roman Forum?
5. How would a triumphal procession entering Rome by the Appian gate (*porta*) reach the *Capitolium*? What great structures would it pass?
6. How many gates are in the walls of Servius Tullius? In those of Aurelian?
7. What sanitary works are marked on this map?
8. What famous points would come into view of one standing on the Capitoline Hill above the Basilica Julia and looking to the south-east?
9. What *fort* are near that of Augustus?
10. What famous temple in honor "of all the gods" is on the Campus Martius?
11. Where was the camp (*castra*) of the imperial body-guard (*prætoria*) situated?
12. On what hills (*colles*) were the gardens (*horti*) of Sallust, of Maecenas, and of Caesar situated?
13. What theaters were on the Campus Martius?
14. Where was Nero's Golden House (*Domus Aurea*) located? his bath? the bridge called for him?
15. What great work did the first three members of the Flavian family leave to Rome?
16. What public work did Domitian place on the Campus Martius?
17. In what way is Trajan commemorated in Rome?
18. What did Hadrian do for the right bank of the Tiber?
19. Locate the baths (*thermae*) of five Roman emperors.
20. Re-read Signor Lanciani's papers on the "Burial of Rome" in the Oct. and Nov. issues of this magazine, and locate on the map the points in Old Rome which he mentions.



## SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[*December 1.*]

**I**N the beginning God made the heaven and the earth." What do we learn here?

First, that the heaven and the earth had a beginning, and as they had a beginning, therefore they must necessarily have had a cause; whether an intelligent cause or not does not yet appear. We shall see all that presently. But this much clearly is a settled thing, that the heaven and earth had a beginning. Now, this is our answer to those who say the heaven and earth had no beginning. "If they did not make themselves," it is said, "why should you suppose it impossible that they should have existed for ever and from eternity? You believe in the eternity of a Divine Being from everlasting; why should you not believe in an eternal and material world?—the one is a thing as conceivable to thought as the other." Now, just observe at this point how wonderfully in our own day science comes to the help of faith. The science above all others that seemed at one time to threaten our belief in the fact that the heaven and the earth had a beginning was geology. The geologist told us that all the wonderful changes which he discovers in the earth, that slow progress of the earth's growth, as it were, and the passage from one form to another, required almost uncountable and inconceivable millions of ages in order to bring them about, and when men got so far in the immense and inconceivable distance of millions and millions of ages the imagination, as it were, seemed to grow vaguer, and it was hardly possible then to consider the possibility of a beginning, and easy for it to accept, in some lazy way, the idea that this immensity of millions really meant eternity. And that is how it was some years ago. What has happened since? Astronomy has come to correct the teachings of geology. The astronomer has discovered this absolutely certain fact, that this whole planetary system of ours shows within itself signs of decay, must be coming to an end, must one day come to an end; that the heat of the sun, which animates the world, is gradually decaying: that our

planet is gradually cooling, shrinking down from the globe of liquid matter it once was, until, as times and ages go on, it shows it is to become dead and cold and lifeless, like the moon that lights the earth. What, then, does astronomy tell geology? Your immense antiquity is impossible, because, if it were, this change would have been accomplished long ago. It is demonstrably certain that if the world had the antiquity claimed for it, it would by this time be as dead and lifeless a thing as the moon that lights it.

We now see how, in God's providence, deep seems to answer unto deep, and the depths of one science seem to reveal to us the truths that the other has just swept over and left for ever. It is, therefore, demonstrably certain that this world must have had a beginning.

And in the next place we are told that it not only had a beginning, and, therefore, a cause, but that it had an intelligent cause. God made the heavens! They had a cause, and that cause was a Divine, a forecasting, foreplanning, all-ordering, all-designing mind. The more that science tells us of Nature, and the things in ourselves, and the world around us, the more does it tell of the marvelous adaptations, the fitting of one thing to produce another. The cause that produces that effect is shown by science more and more abundantly, and things of which we never, a few years ago, understood the use or meaning, science tells us are designed, and carefully designed, for some purpose or another.

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[*December 8.*]

You, some of you, remember, many of you, that deeply interesting course of lectures in this town, the Gilchrist lectures, and I remember one of them that showed us how the color and structure of a plant, and more especially its color, which a few years ago no one would have thought had a particular use or meaning, were designed for the most important purposes in the life and growth of the plant. Science, then, is ever showing us a designer, and that the world had a designer.

Your instances prove to us, we may say to a man of science, adaptation from means to end; it must have been a wonderful mind to produce those means to bring about that end, and nothing to my mind so clearly proved the reality, the certainty of all forecasting meanings than that doctrine of evolution which it was said was so dangerous to the Christian faith. What is it? It is that everything we see was not created to one end by a creative power, but that it is a slow growth from the most rudimentary beginnings. Life can be traced back to some minute cell, some little particle or atom of matter hardly distinguishable from some other adjacent atom of matter, and yet these wonderful little tiny cells, grow in the one case into a plant, in the other into an animal; in the one case into one kind of animal, in another a different kind of animal, and that animal exquisitely adapted to its surroundings, different from the other and its surroundings, and thus springs this evolution out of each little tiny speck and atom of matter. What has then produced this history? Is it chance? Ask any mathematician, any arithmetician, to calculate the chances of any one of those things going through exactly the history it did go through, and contrast that with the history of the brother particle of matter, so different in its history; combine these, and add to these all the inconceivable history, all the chances against the other particle of matter, and he will tell you it is a thing beyond human calculation to say how many chances there are against the one thing happening that did happen. And yet those chances must be put together before you can state the infinite chances there are against the doctrine of Atheism being true.

We hold, then, that the design, or the infinite millions of design, we see in the world, show a designing mind, and the longer the period of evolution, and the smaller and minuter the origin of life, the more marvelous becomes the mind that from the first conceived and brought to perfection the infinitely varying history of these various particles of matter. Evolution is the strongest possible test that can exist as to a designing mind that planned all things from the first.

And then, in the last place, brethren, we believe that He who created and designed the world, and who brought everything into the world that we see to this perfection, planned

and designed man. Evolution, so far as we know it, reaches its highest point in the evolution of man, whom God made out of the dust of the earth. Trace back—and we are willing that science should take us by the hand, and teach us to trace back this earthly frame of ours to its very humblest and almost inconceivable beginning—place us at the moment when the speck and tiny portion of matter that has yet to be man takes its force and development; tracing in science the growth and history of that thing which is to be man as we know it, and then see man as he is, with all his defects, see what a marvelous creature he is, with his power of mind, gift of body, beauty and wealth of affection, see the almost inconceivable advancement which lies before him still, and see in the evolution of humanity the triumph of the Creator.

There is that in me that tells me that the Being that made me must be inconceivably wiser, greater, mightier than I am, or all men together, and yet in myself I may see some likeness of Him, I may gather some thoughts of what He is from my knowledge of what I am. True it is that this vision of the Divine perfection is but dimly reflected in the human creature that He has made; true it is that the mirror has been broken, that it has been stained and smirched by many a stain of sin, and yet in every fragment we can see some image of God the Father. Neither has He left us to discover Him in His moral perfection and Divine glory only in our poor, damaged, broken fragments of Himself, but He has sent into this world a Son, a perfect Son, the true image of His person and reflection of His glory, who has taken to Himself that humanity that was evolved out of the very dust, and who has linked Himself to us by indissoluble and eternal union. In Him we see the perfect reflection of divinity; in Him we see the promise and the potency of the ultimate perfection of humanity.

#### [December 15.]

What does the word Christ mean, and what does it teach us? Now, to the Jew of that day, and even to the Pagan, there could have been no doubt as to the meaning of this word Christ, the Christos, the Anointed, one representing to him some person who had been publicly set apart to some great office among men. Anointing was that act by which, especially among the Jews, a man was set apart

to some Divinely appointed office among the people; the prophet who was to speak to the people from God, the priest who was to minister to the people in holy things for God, the king who was to rule in God's glory over God's own people, were solemnly set apart by anointing to their office. What they would have called anointing we now call consecration.

And every one of these offices, observe, was in the service of mankind. The prophetic office was His, and He claims it as His own when He says, "The Spirit of the Lord is upon Me, for He hath anointed Me"—What, for? "To preach the Gospel to the poor." The prophet's office was an office to serve mankind as their teacher, their guide, and their counselor. The priestly office was His, and for what? That He might offer Himself as a Lamb without spot or blemish to God, and having entered by a new, living way with His own blood, should live for intercession and sacrifice, coming forth with blessings for God's people. God made Him King over them, and gave him Heaven for an inheritance—for what? That He might rule them in righteousness and peace. Prophet, Priest, King—in each one of these He was the Servant of mankind, and so He says of Himself, "The Son of man came not to be ministered unto, but to minister."

This is the idea, brethren, of the Christ, the Consecrated One. It means One whose whole life on earth, whose whole life ever since He has left this earth, was devoted, is devoted, to the service of mankind—it is a life Divinely consecrated to the service of humanity.

Our Lord Jesus Christ is the Anointed and Consecrated One. So is each one of us, my dear brethren. We who are baptized and baptized into Christ, we bear His mark upon our foreheads, and we were consecrated to His service and to God in that hour, and He has said that He has come into this world that He might be in us and we in Him, and it is said of us that we are to be partakers of His Divine nature, and He said to His disciples, "As My Father hath sent Me, so sent I you. I, the Messiah, the Sent One, sent by the Father, sent you that you may do My works in the world, and carry on My office." The Church is His body, and she is to be indwelt in His Spirit, and, therefore, if we who are baptized in Christ would be of Christ, we must be all these very offices of Christ that He has borne for us. Our life,

like His, if He is in our life at all, must, just in the measure and degree in which He is in us, and in our life—must be consecrated to the service of man.

[December 22.]

In our baptism we are devoted to God's service for man's sake; our religion is to be a religion of service, our Gospel is to be a Gospel of sacrifice. This is not the common idea of religion. That idea is, that it is some sort of contrivance for enabling a man to enjoy himself as much as he safely can in this world, and somehow to slip into heaven when it is all over. That idea is that it is a life which, of course, must be moral, respectable, decent. And its aim is to do well in this world, as well as we can; to get on in this world, to amass money, not dishonestly or wrongly, but to amass it for those who come after us; to enjoy all the pleasures of life in a reasonable way, and so to pass quietly and peacefully through life, making, as much as we can, the best of both worlds. This is not the Christian idea of life. The true ideal of the Christ-like man is a life of service, and, if need be, of suffering for his fellow-men and for God's sake. To be the priest who will sacrifice himself for his fellows, and win for them blessings and happiness, at the cost, if need be, of his own; to be the prophet who will speak out for God, God's truth among his fellow-men whether they will hear or whether they will forbear, who will stand up for the right and for the truth, come what may of it to himself; to be the righteous and just ruler of men in such rule as God may give him, whether a ruler in his house or a ruler in his family, whether as a father, master, or magistrate, as a ruler of men in any capacity, in any public office, not for his own advancement, not for his own comfort, but for the sake of his fellow-men, to help them, to guide them, to teach them, to strengthen them, to lead them heavenward—this is the Christian life. The man who feels that speech is a gift from God, and must be wisely and truthfully used among his fellow-men, and used not for his own good; the man who feels that he must never allow comfort, convenience, advancement, to stand in the way of his brother's good; the man who never grasps power on a great scale or a lesser scale as a thing to be grasped at and seized for its own sake and its own advantage, but who feels that whatever power, whatever mastery, whatever rule,



whatever influence is given him in this life, is given him as a most sacred trust, and it is true of him in his own measure and degree that by God's power and grace he should rule righteously and in the fear of God, that man inherits the office of Christ, that man, to the best of his power, and by God's grace helping him, is working out the Christian ideal of the Divine life among men.

It is not given to most of us to exhibit the Christ among men upon the great or the heroic scale; it has been given to some, and their memory is fresh,—and though they were ill-dealt with in their life-time, as He was, yet their names are very dear and their work appreciated among men now. The prophet's gift was his who poured out his soul in stirring denunciations of the iniquity of the slave trade, and in a way that makes the name of Wilberforce\* honored among men. His was the prophet's soul that spoke for God, that he might serve mankind; his was the priest's who labored in the dungeons and the fever dens of mankind; where cruel tyranny, and perhaps more cruel and sinful iniquity, left unhappy prisoners to die of slow and lingering despair, and who gave his own life, at last catching the disease in a fever den, and dying, bequeathed the name of Howard† to mankind as one who had the spirit of Christ that enables men to sacrifice themselves for men. Such names as these stand out in the history of mankind on the great stage; and yet in these days, when we hear of something done on a small scale that is noble and heroic, and was not heard of fifty years ago, and would have passed away in the obscure martyrdoms, it makes up the very salt of humanity.

\* William. (1759-1833.) A well-known English philanthropist. He devoted his life to the abolition of the slave trade in England, which was effected after years of earnest labor, in 1807. For forty-five years, 1780-1825, he held a seat in Parliament. His large income was mostly devoted to charity.

† John. (1726-1790.) A celebrated English philanthropist. After the great earthquake in Lisbon in 1755 he embarked for that place, thinking to do all in his power to relieve the suffering people; but his vessel was captured by a French privateer, and he was detained in prison for some time. The treatment which he saw in force there aroused him to the need of a reform in prison discipline. These impressions were strengthened a few years later when he was appointed sheriff of Bedford and witnessed the cruelties to which prisoners there were subjected. From this time forward he gave up his life to instituting a change in the care and discipline of prisoners, succeeding at last in inducing the House of Commons to pass laws in their favor. He died from camp fever which he took from a patient at Kherson, on the Black Sea.

[December 29.]

Not long ago the inhabitants of the Sandwich Islands in the Pacific, were sorely smitten and plagued by leprosy. They resolved at last to gather all the lepers from the islands roundabout, all tainted with the slightest symptoms of leprosy, and banish them to one island, where they should dwell and perish slowly, while the rest of their fellow-citizens were saved from the plague—and they did so. And this band of pilgrims, on a pilgrimage of death, were gathered on the shore of one of these islands, about to depart by a ship which would carry them away for life. And standing on the shore was a priest, a Roman Catholic priest,\* and he saw this multitude going away without a shepherd to care for their souls, and he said, "Take me, let me go amongst them; I will dwell amongst these lepers, and will give them ministrations of religion which otherwise they would be without." He went, and for some time his courage sustained, and his ministrations blessed that people among whom he had cast his lot for life, for he might never leave that place, and then we hear in a letter written by himself calmly and cheerfully, how that the disease has at last assailed himself, and that his hours of labor are numbered, and before him lies the death of slow and hideous decay to which he had doomed himself that he might save others. In that man was the heart of the priest; in that man was to be seen a manifestation of the Spirit of Christ, the Anointed One; full surely on that soul rested the divine unction that strengthens and blesses men for noble deeds of sacrifice. There is an example of how the priestly spirit, the spirit of consecrated devotion to men's service for God's sake may penetrate the soul of man even in our day. It is in that spirit we should strive to live.

Seldom is it that we can rise to high levels, but there is a task and duty which lies before each one of us, and into these we may bring much of the spirit of the prophet, priest, and even of the king; we may find in our day and in our generation, and in the little circle in which we live, many and many an opportunity of saying a good word for God, a word of kindly warning, a word, it may be, of stern and faithful rebuke, a word of help and guid-

\* The name by which this devoted priest is known to the world is Father Damien, who since the writing of this article has died from the terrible disease to which he fell a victim.

ance to those around us, that may be the means of turning souls to righteousness and bringing them to their Saviour; we may find opportunities when we may give up something, sacrifice, endure something for the sake of others who are near to us, and even for the sake of those who have no claim upon us, when we may offer ourselves in some measure and degree for our fellow-men.

And the kingly office is ours too. We may have our share in the rule of men, and the share is becoming larger and larger for you, as slowly power is descending from the high level where it once dwelt, and as the people are more and more becoming rulers, and more and more are people called to exercise their kingship in the spirit of Christ. There is not a vote any one of you can give at an election, there is not a share in political action in this country that you cannot give and use for God's sake; there is not one of you to whom the duty falls who is not tak-

ing his share in the kingship of God, who should not take that share, large or small, in the spirit of Christ, and for the sake of man. For no personal aim or the aggrandizement of party, but for the good of his fellow-men, and that only so far as he knows it, should each one of us exercise that share of power which falls to our lot. And so in the family, in the nation, in our own hearts, there is abundant room for the discharge of the office of the consecrated life, and we, in our measure and our degree, may be prophets, priests, and kings of God, even as Christ, our Lord and Master, was; even as He was, leaving us such an example that we might follow in His steps.—*The Right Rev. W. C. Magee, D. D.\**

\*(1821—). An Irish divine. He was made dean of Cork in 1864, and shortly after dean of the Chapel Royal, Dublin, and in 1858, bishop of Peterborough. He is generally acknowledged to be one of the best pulpit orators of the present age.

## THE WORK OF UNDER-GROUND WATER.

BY PROFESSOR N. S. SHALER.

Of Harvard University.

THE rain-fall of a country quickly becomes divided as regards its geological work into two classes, the water which remains on the surface and that which penetrates into the ground and for a time courses below the light of day. The surface water, as we have already seen, does, in the main, purely mechanical work on the rocks; it rends them by driving stones and sand over their surface, by penetrating into the crevices and there expanding under the action of frost; it helps to feed roots which act as wedges to drive the fragments apart. The general aspect of a country, the hills and valleys, is usually in the main due to this action of surface water flowing in the torrents and rivers of the country. The harder rocks project from the hills, because they have better resisted the action of the streams; here and there the softer rocks project also, because they lie in position where the torrent waters have not gathered in sufficient volume effectively to attack them.

We have now to consider the action of that part of the rain-water which penetrates below the surface of the earth, and there does a

great range of work, which, though hidden from the eye while it is doing, is clearly revealed at a later stage in the history of the given surface. The proportion of the rain-water which enters the under earth to perform its diversified rôle varies much in different regions, and in most regions varies also at different seasons of the year. Where the country is covered to a considerable depth with sand, the whole of the rain-fall may become subterranean almost as soon as it falls. Except when the ground is firmly locked in frost, there will be no trace of free running streams upon it. Thus, on Cape Cod, on Long Island, New York, and in other portions of the New England district, and in New Jersey, there are wide fields with no trace of running water upon them; except in the ice-bound times of winter, the rain immediately sinks into the interstices of the sand. In the winter time it often flows in a vagarious and ineffective way, the ground being so far set by frost that these temporary streams excavate no channels. On steep mountain sides where the thin soil is underlaid by close set bed rocks, or where these

firm foundations of the earth appear in the form of bare stone, the quantity of the rain-water which passes below the surface is generally very small. In limestone countries, where the under rocks are much riven by crevices, termed joint planes, the surface water as well as that which has penetrated into the soil, frequently finds a path through these crevices in devious cavern passages, for great distances, before it again emerges to the light of day.

While the surface water, that which flows in torrents and rivers, owing to the swiftness of its movement, does a great amount of mechanical wearing of the surface, wearing which is to be compared to that which we may effect with sand-paper on surfaces of wood, the under-ground water, because it moves very slowly, generally creeping along with no sensible motion, effects no considerable work of the kind accomplished by the open air streams. The condition of this under-ground water, where it is near the surface, is shown in the facts we may discover in the ordinary wells of a district. At almost any point where the soil and other detrital matter above the bed rocks are thick, we find that by sinking a shaft to the depth of at most a few score of feet, we come into a level where water abounds. It is rarely coursing in an open channel but creeps into the excavation, through the crevices between the fragments which form its sides. If we have a chance to observe several such wells, on a gently sloping hill-side, we may find that the water remains at the same depth below the surface in each of the pits, one lying above the other on the slope. Thus, the surface of the water in wells one hundred feet apart on a declivity may vary several inches in their height; it thus becomes clear to us that on such a hill-side there is an inclined plane of water at a given depth below the surface, extending from the top to the bottom of the elevation. In times of long continued rain, this water line rises toward the surface of the ground; in times of drought it sinks deeper in the earth; but it always retains its sloped character.

The reason for this inclined position of the ground water surface is easily understood; it is a fact well known to hydraulic engineers that if we take a water pipe an inch in diameter and lead it for the distance of a mile, with only a few feet elevation at its uppermost point, the water will not flow through

it in a free stream; it will merely trickle out of the lower end. If the pipe is made yet smaller, say one-eighth of an inch in diameter, the flow will be reduced to almost nothing. This resistance to the motion of water through a pipe is due to the friction of the stream against the inner surface of the pipe, skin friction as it is termed by the engineers. A further illustration of this principle may be seen by taking a number of thin plates of glass, pressing them close together, and pouring a little water on the upper surface of the mass. The water may then be seen to cling between the plates, although it may rise several inches above the base of the body of glass. If now we can set the upper surface of this mass of closely pressed sheets on a slope and make a number of little excavations to represent the wells, we would find that some of the water would trickle into each cavity. In the under earth, the closely pressed grains of sand or clay represent the plates of glass; they hold the water between them by the same capillary action as that which retains the fluid between the plates of glass; the action is the same as that by which water is held in a sponge.

If we penetrate below the detrital layer of the soil and the fragmental matter which lies beneath it, and enter the bed rocks, we find that these more compact strata as well as the superficial materials contain a good deal of water held between the interstices of the rock. In all mines which have been excavated in the earth, even in those which penetrate more than three thousand feet into the rock, some water is always found. It pours out from every rift and cranny; it creeps in, indeed, often from the faces of a rock which appears to be entirely solid. In fact the under-ground water is much more universally present than that which courses over the surface; except in times of rain the surface waters only appear in the beds of streams, and where the surface of the ground is occupied by vegetation, the superficial water has no effect on the earth, except in the stream beds. Beneath the earth, every portion of the soil, and every part of the bed rock as well, feels the effect of the slow creeping under movement of the fluid.

The effect of this under-ground water is in most cases essentially chemical; save in rare cases where it passes through limestones it does not make distinct under-ground channels through which it flows, it merely creeps

through the indistinct ways formed between the interstices of sand. This work, which we term chemical, is due to the peculiar properties resident in water, given to the fluid by other substances which it may have absorbed. When the water falls on the earth's surface in the time of rain or snow, it is nearly pure water, containing only a bare trace of any of these substances which it can take into solution. As soon as it begins to pass downward through the soil bed, this distilled or rain-water, because of its solvent power, takes in some part of almost all the mineral matters with which it comes in contact. It also appropriates a good deal of gaseous material, such as is produced by the decay of vegetable matter. If we dig a pit in any place where the earth is much commingled with decayed vegetable matter, say an ordinary well, and close it over so that the winds may not beat down into it, we will find that it shortly becomes filled with what is sometimes called fixed or bad air, that is, carbon dioxide or carbonic acid gas. This gas as is well known to most of my readers is composed of one atom of carbon taken from decaying organic matter and two atoms of oxygen from air, or perhaps from water.

Among the infinite beneficent conditions which make life possible on the earth's surface, we must count this capacity of water for taking carbonic acid into solution. Even at the ordinary pressure of the atmosphere, water has a remarkable power of appropriating this substance. It will take a large body of this gas into solution. As soon as the water becomes charged with this gas, it acquires thereby a great power for dissolving materials such as compose our rocks. Thus, water ordinarily charged with carbon dioxide will take up about fifty times as much lime as it can dissolve in the ordinary state. This lime does not discolor the water, which remains entirely transparent, nor do the other substances taken into solution by virtue of the power given the water by the carbonic gas affect its apparent purity. The substances are entirely in solution as sugar is in ordinary sweetened water, or the salts in the waters of the sea.

When thus charged with  $\text{CO}_2$ \* and richly stored with other substances which that gas

enables the water to appropriate, the fluid penetrates downward into the rocks; it is endowed with singular chemical powers; such water in fact is a great laboratory by which changes of great variety may be induced. The deeper the water penetrates, the greater the pressure upon it, the larger amount of carbon dioxide and other dissolved substances it may contain. Passing downward, if it attains any considerable depth, this water is constantly made warmer and warmer by the increased heat which marks the deeper portions of the earth. This increase of temperature also does a great deal to aid the solvent power of water; the result is that the farther down it goes the more powerful it becomes as a chemical agent, as a means of promoting changes in the rocks.

The action of this under-ground water, though important, is so far hidden from the student's view that he can be expected to observe only a small portion of it. Fortunately, however, it happens that these more visible portions of the work are among the most important which we have to consider. The under-ground water, though it operates to the greatest depths to which we can attain, does its most conspicuous work in the soil, for there it is largest in amount and finds the freest way to accomplish its ends. Taking any chance section which may show the aspect of the soil and the detrital matter beneath it, as well as of the bed rocks, by preference in a place where the plow has not done its work, we find on examining the grains of which the soil is composed that they are all much decayed. Many small pebbles which were once evidently solid rock are quite rotten. They break to pieces with a little rubbing. A part of the mass is apt to be discolored by the oxides of the iron which have rusted by contact with the ground water. Yet farther down at a few feet from the surface, we perceive the action of the soil water is less considerable; but it is yet still evident. Even on the bed rock surface, we find the materials of the firmer deposits corroded for the depth, it may be, of many feet. In glaciated districts, for reasons which are to appear hereafter, the corrosion of the bed rock may be slight; but south of the old glacial belt, this chemical decay has often gone so far that even the resisting granite is reduced to a powdery state so that it can be worked to the depth of one hundred feet or more below its surface. Such decayed rocks

\*The symbol used in chemistry for carbon dioxide, the colored gas formed when carbon or its compounds are burned in air or oxygen.



are porous ; it is evident on handling the specimens, by their less weight, that a part of the mass has been removed by the action of water.

It is in this removal of material from the superficial portions of the under earth that we find one of the greatest rôles of under-ground water. By its capacity for taking substances into solution, it effects its under-ground work of feeding the plants. The water to which their roots find access is by the solvent power readily charged with the nutrient materials necessary to make the ash or mineral matter which constitutes a considerable part of all plants and is absolutely necessary for their development. This done it sinks deeper, bearing its charge onward, partly downward, but to a great extent sideways, until it merges in the distinct springs or passes into the river beds at the level of the stream waters. In an ordinary country only a small part of this ground water emerges in the form of distinct springs ; for it requires a peculiar arrangement of the under-ground rocks to send it up from the depths to the open air before it attains the streams. By far the greater part passes out as a broad sheet into the rivers along the margins of their banks. If along a river just above the water's edge we dig a pit we can see this water flowing in from the land side. If any of this under-ground water is taken, say to the amount of a pint, and at the same time a pint of rain-water is caught in a clean vessel as it falls from the skies, and the two are boiled away until the vessels are quite empty, we will see that the spring water deposits a little sediment on the bottom, while the rain-water affords none at all, or a quantity so small that it can only be detected on a most careful chemical analysis.

Every spring in a country, all the broad stream sheets which are creeping down the slopes to the margins of the rivers, are conveying out a large store of the solid matter from the under earth. This material goes forth in the state of complete solution to the sea and remains suspended until it is appropriated by the plants and through them by the animals and laid down as sediment on the ocean floor. The effect of this constant leaching out of the rocks which compose the under earth is that the surface of the lands is in all cases gradually sinking down by the under wear at the same time that they are wearing down by over wear brought about through the action of the surface waters.

By studying the condition of the waters which go out from the mouths of our great rivers, as for instance the Mississippi, we can determine in a general way the relative proportion of matter taken from the land by the surface and ground waters. It appears in general that the materials leached out by the under waters amount to somewhere about the tenth part of that which is taken away to the ocean in the form of visible mud and sand or pebbles. Thus when the surface of the country wears down on the average to the amount of one hundred feet, about ten feet in the loss of height is due to the solvent action of the waters which penetrate beneath the earth's surface, and about ninety feet, to the wear which comes in a mechanical way from the action of the superficial streams. By a similar study of the matter discharged from the river mouths, we learn that the surface of our land is sinking at a rate which though slow in a historic sense is in a geological sense very rapid. Thus in the Mississippi Valley, the surface sinks down at the average rate of about one foot in seven thousand years. This is probably somewhere near the average rate at which our lands are going downward from the action of the rain-waters.

In streams, like the smaller rivers in Europe, where the surface is to a considerable extent exposed to the action of the plow, the rate at which the surface goes downward is as great as one foot in a thousand years. If we go back only to the historic time to which the monuments of ancient Egypt carry us, we must conceive the surface of the Mississippi Valley to have been on the average a little less than one foot above its present level ; yet further back before the historic time but within the limits in which man has dwelt upon the earth, to near the close of the last glacial period which was probably not less than one hundred thousand years ago, the surface was probably as much as fifteen feet above its present level. Yet further back, say in the distance of a million years, an inconceivable time but a geologically brief period, we would find the surface about one hundred fifty feet above its present level.

The student should now seek to apply this general conception as to the work of rain-water to the history of the surface which he is studying. He should conceive this geological agent gradually wearing away the rocks of all descriptions. He must conceive above the level of the present surface of the

earth a number of other levels which mark the conditions of the ancient geography. If he could retrace the past, in fact as he must seek to do in imagination, he would find that at each successive higher and more ancient level of the earth there were the streams, the ancestors of the existing channels, differing a little from them in position, there were the woods, composed of the forefathers of the ex-

isting trees, differing from them in species, the difference being greater and greater as we go further into the past. Every slope of the surface, each hill and valley, however trifling, is truly historic; as much so, indeed, as any battle field which has decided the march of human affairs. The existing form of the area depends upon the varying hardness and position of the rocks.

## TRAITS OF HUMAN NATURE.

BY J. M. BUCKLEY, LL. D.

### II. SPECIFIC.

**H**UMAN nature is a generic term; and its characteristics even when obliterated by vice, obscured by disease, or disguised by the crude language, ocher, skins, and feathers of the savage, shine forth as minute sparkling points reveal the real character of the uncut diamond; or a single green sprig thrusting itself above the surface of a garden of Pompeii inundated with ashes, indicates to the observer of its former state.

The universal attributes of man formed the subject of the first of these papers. This will treat, in a manner designed to be suggestive rather than exhaustive, the specific distinctions found in the human race. That science which comprehends the rational exposition of tribes and nations, is known as ethnology, dependent for its materials upon the science of ethnography, which, as one of its most celebrated professors declares, furnishes the descriptive details of the aggregation and organization of mankind into "hordes, clans, tribes, and nations, especially in the earlier, the savage and barbarous, stages of their progress."

The broader science of anthropology, now pursued with a fervor and vigor given until a recent period to pursuits more closely connected with the immediate interests of mankind, or the glory of nations, comprehends these, and with them is related to everything that man has done upon the earth, and to all the influences to which he has been subjected. The results are popularized in text-books, lectures, and to some extent in articles in the various encyclopedias.

Racial distinctions are most obvious. These, from the earliest times have been classified by reference to the color of the skin,

the character of the hair, the peculiarities of stature and bulk, and the configuration of the skull and face. While traveling in Egypt I saw abundant evidence of the literal truth of the oft-repeated statement that the colored race-portraits demonstrate the permanence of complexions through many thousands of years, exhibiting as they do clearly though not with the precision of science or the skill of the highest art, "the red-brown Egyptian, yellow-brown Canaanite, comparatively fair Libyan, and the Negro."

Important differences are seen in the average shape and size of the heads of particular races; but the reliability of this method, though pursued by many distinguished anatomists, may be doubted, except when supported by other tests, each of which is entitled to a high degree of confidence. Indeed it is said by Tylor, that "all experienced craniologists concede that the shape of the skull may differ so much, not only within the same tribe, but even in the same families, that it [this method of determining race] must be used with extreme caution."

Most persons now in middle age were taught to divide the population of the world into five races; namely, Caucasian, Mongolian, Ethiopian, American, and Malay; though some anthropologists have endeavored to show eleven, others fifteen, and one at least sixteen; and Professor Agassiz was inclined to believe that a proper classification requires a much larger number than that which popularly obtains. Professor Huxley, who has impressed his opinions upon every branch of natural science, thinks five sufficient, of which he calls four principal. His scheme is recorded in the journal of the Ethnological Society, and its substance incorpo-

rated in the last edition of the Encyclopædia Britannica. He names the first the Australoid, best represented by the aborigines of Anstralia, and also by the coolies of India. The Negro is represented by the African Negro; the Bushman and the Hottentot being modifications. The Mongoloid type includes the Chinese and the Japanese. The Zanthocroi, signifying *fair* whites, include the inhabitants of Northern Europe, North Africa, and eastward as far as Hindostan. To these four he adds a fifth which he calls the Melanochro, signifying the *dark* whites, in which he includes Spaniards, Greeks, the Arabs, and the Celts.

Readers who desire to pursue this subject further will do well to read the article on "Anthropology" in the Encyclopædia Britannica. Mr. Darwin's "Descent of Man" and "Origin of Species" contain a multitude of facts so clearly stated that their bearing upon the modifications to which man has been subjected may be readily traced, whatever may be the estimate of the generalizations which have made the views of Mr. Darwin the subject of discussion in every civilized land.

It will be found, however, that differences of *language* and *civilization* are generally interwoven with racial divisions, but not necessarily so. The intercourse of different nations has greatly modified the aspect of the people, especially upon connecting frontiers, where imitation, emulation, and intermarriage have had unobstructed room to operate. Nevertheless, in some instances the line has been more clearly drawn at the frontiers than elsewhere, and extreme national or race hatred has here intensified racial distinctions.

It is to be observed that such broad divisions as those of Professor Huxley comprehend but a very small part of the distinctions that are to be seen in a wide observation of the human race; for the crossing of races must produce "an indefinite number of secondary varieties"; and the anthropologists confess that the working out of the differences even upon the continent of Europe "is a task of almost hopeless intricacy." Nor is there any reason to think that it will become less difficult; for to say nothing of the combination of varieties under one general color, multitudes consisting of well-defined sub-races are increasing all over the world and combining with other races.

Leaving these broad distinctions, in traversing the various countries of a single con-

tinent, as Europe, what marked variations of civilization, aspect, language, and personal manners can be seen. How vast is the difference between the Dutch and the Belgians, or between the Dutch and the French; and it is almost as strongly marked—after one penetrates beyond the superficial resemblance of their language—between the Dutch and the Germans.

Few greater contrasts exist upon the earth than those between the Spanish and the French types of character. The empire of Russia supports a population more allied to that of Asia than of Europe, while the Finns, incorporated territorially, maintain their ancestral peculiarities with equal tenacity. The Norwegians and Swedes, included in the same kingdom—neighbors from the earliest times—differ greatly; making an intelligent study of the people, both as difficult and as interesting as that of their languages.

Little Denmark, in its vicissitudes, extending all the way from a greatness disproportionate to its territory, to its present comparatively unimportant situation, is another illustration of specific distinctions on a large scale. For though its people to a considerable degree resemble Norwegians, the points of difference are numerous and clearly marked. While in Switzerland the traveler may find not only four different languages spoken, but in its different cantons the nuclei of nations as different from each other as the Russians from the Poles, or these from the Austrians.

Long before the sciences which I have defined in this paper were organized, travelers found both amusement and instruction in the observation of these things; and have in poetry, philosophy, and proverbial phrases, stated the everywhere recognized fact that a river or a mountain might mark not only a political boundary, but a broad distinction in the appearance, address, sentiments, and manners of the people.

Even in a small island like Great Britain, the differences between English, Scotch, and Welsh, from whom so many of our fellow-citizens are descended, relieve even the most careless of the necessity of close investigation. But in England itself, or in Scotland, or even in Wales, peculiarities can easily be traced covered beneath a common language (showing, however, the traces of the composite origin of the whole people), which illustrate the numerous specific distinctions

compatible with not only a common *human*, but a common *race*, ancestry.

In every land excepting those populated by a people of a color so dark as to obscure their differences, from one-fifth to one-third of the people resemble other types more than that which prevails. Thus in wandering through Spain I noted at least one in four of the persons in remoter towns and villages where there were few foreigners, who would not have excited surprise by their complexion, expression, and manners if met in an interior village of New England or Pennsylvania. And in Russia where I gave special attention to this subject—even in those parts more remote from the general course of foreign travel—a large minority of the population would have been easily classified with average Americans, were it not for a few peculiarities of dress and their ignorance of any language but Russian.

If now we attend to *personal* rather than racial, tribal, or national distinctions, a great variety possible under a common resemblance will appear. From the pigmy to the giant, in the same neighborhood and sometimes in the same family, perfectly formed human beings are found. Every difference of complexion, from the brunette almost as dark as the mulatto, to the blonde almost as light as an albino, are sometimes born of the same parents. The method adopted in Paris of making possible the identification of criminals illustrates physical varieties more clearly than is possible by any other mode. Photographs of criminals had accumulated in the hands of the police until they reached a hundred thousand. It was impossible for any human memory to carry them all, so that their examination became a hopeless task. The method adopted was first to divide them into sixty thousand men and forty thousand women. Next the sixty thousand men were classed as short, middle-sized, and tall, which reduced them to groups of twenty thousand each. These were again subdivided into short, long, and medium *heads*, which gave classes of about seven thousand. Next the *breadth* of the head which often varies greatly, entirely apart from its length, was considered, which gave three other classifications, broad, narrow, and medium, of about twenty-three hundred each. The *length* of the *middle* finger gives other subdivisions, which bring each class down to about six hundred. Finally the distance from tip to

tip of the outstretched arms, the length of the foot, and color of the eyes, reduce the one hundred thousand into small groups of about ten each, and these by a methodical set of registers can be easily consulted. The *St. James Gazette*, of London, which gives these and other facts, says: "In two or three minutes a masquerading ticket-of-leaver is now measured and identified to his intense dismay and disgust."

Yet these divisions, apparently exhaustive, take no note of two elements of human nature in which the room for differences is almost infinite: the expression of the countenance, which may be generally affirmed to be never the same in two persons; and the tone of the voice, which though divided among men into bass, baritone, and tenor, has in every instance what Professor Tyndall calls "the clang tint," by which the blind, who cultivate the sense of hearing to its utmost limit of acuteness, and the recollection of sounds to its highest degree of accuracy, can identify a person after the lapse of many years by a single tone, uttered with or without words. And thereby those not blind, when all other marks of identification have undergone a change, recall the name the moment a person speaks.

The *expression* of the countenance and the *tones* of the voice unite the inward and the outward. In scientifically studying human nature the configuration of the skull, the height, complexion, and the color of the eyes, might be learned from an inanimate body; but it is by the expression of the countenance, and the tones of the voice that the intellectual, moral, and mental natures express themselves. It is chiefly by these *internal* elements that human beings are distinguished from other animals; they admit of even greater variety than the outward form with all its diversity of size, shape, and color. For men, though alike in general, differ in temperament and balance of faculties. In one, reason is strong. He communicates with the universe chiefly through the medium of the understanding; believes only what he sees, and what he can deduce from what he sees. Another is governed chiefly by conscience; what he feels to be right he must do or be miserable. A third is a creature of impulse, devoid of reason, experience, and caution. Still another lives and moves and has his being in an unreal world, the sport of fancy, and though having the form and age



of a man he is as capricious and thoughtless as child.

The differences with respect to the power of the *will* are as noteworthy. In one it is made of steel, and once determined he cannot be moved from his position. The *passions* of some are so weak that they act only as they are acted upon; of others so strong as to carry all before them.

A large class are so thoroughly fixed in their peculiarities that when these are understood it is as easy to determine how they will be affected by words or acts, or by anything which appeals to the senses, as if they were trained animals. The expression which will come upon the countenance of a miser by the suggestion either of danger of the loss of any portion of his hoard, or of an opportunity of increasing it, can be foreknown as certainly as the influence of sunlight or shadow upon the appearance of a painting. In like manner it is possible to forecast what effect will be produced upon the members of a company by the introduction of a particular topic. As some animals are roused to madness by the sight of a red flag, so certain topics will produce levity in one person, rage in another, and the most absorbing interest in a third; and he who understands his men can play with the greatest ease upon them.

Macaulay, speaking on this subject, says: "In one man force predominates, in another habit, in a third the love of pleasure; just as in one countenance the nose is the most marked feature, in others the chief expression lies in the brow or in the lines of the mouth. But there are very few countenances in which nose, brow, and mouth do not contribute, though in unequal degrees, to the general effect; and so there are very few characters in which one *overgrown* propensity makes all others insignificant."

The orator accustomed to great assemblies, appeals only to those elements which are common to human nature. The poet, also, reaches the universal heart or fails utterly. But in the sphere of special distinctions the master may move one of twelve auditors while the other eleven sleep; or as Rufus Choate was wont to do, he may move them one by one until having tied them separately, in a concluding burst of eloquence which appeals to all, he weaves about them a net from which they cannot escape except by rendering the desired verdict.

But so *uncertain* is human nature that even this consideration needs to be guarded. Great *internal* changes may take place from causes untraceable, and then it is impossible to tell what any man will do. The great orator and manipulator of men just mentioned, when asked how he felt when a juryman resisted all his efforts, and stupidly slept when he was aiming at his capture, said, "*I have wished that I might die!*" Under such circumstances a "Scrooge" may become profusely liberal; the libertine be entranced with the praise of virtue; the inventor throw away the work of his life; the proud, vain woman cast her jewels into a contribution box for the relief of the heathen of whom an hour before she neither knew nor cared anything; and the heiress, content to be "the observed of all observers" up to her twenty-first year, may suddenly enter a convent and lay her fortune on the altar of the church.

It is the possibilities of such internal changes, together with a genius for hypocrisy which many persons possess, and in others a natural reticence which hides from the public gaze the peculiarities of their natures that render unreliable most of the outward indications upon which men depend in attempting to judge human character.

#### GOOD LIFE, LONG LIFE.

IT is not growing like a tree  
In bulk, doth make man better be;  
Or standing long an oak, three hundred year,  
To fall a log at last, dry, bald, and sear:  
A lily of a day  
Is fairer far in May,  
Although it fall and die that night,—  
It was the plant and flower of Light.  
In small proportions we just beauties see,  
And in short measures life may perfect be.

—Ben Jonson.

## WHAT SHALL I DO FOR THE STATE?

BY THOMAS B. PRESTON.

"**W**HY should I do anything for the state? I owe the state nothing.

What do I want of a state, any way?" Some such reflections as these must have occurred to that sweet-souled anarchist, Thoreau,\* when he refused to pay taxes. And indeed if all the world were as peaceful and lovable as Thoreau, those restrictive functions of government which to-day form the largest part of the administration of the state might be dispensed with forever, to the profit of humanity. But the gentle philosopher of Walden was wrong, and society to-day is slowly coming to recognize that the state has higher duties than are symbolized by the policeman's club, and that these demand the co-operation of all good citizens.

Nature's law is one of liberty, of equality, of the preservation of individual freedom. Men naturally come together in society and with the growth of society arise new relations, new opportunities, new values, which are the creation of the community and not of any individual. The natural liberty and equality of the individual would be destroyed if some members of society should be allowed to possess themselves of these relations, these opportunities, these values, which rightfully belong to the community. Hence the necessity of a state to administer them, to see that the opportunities which arise from social growth shall not be monopolized by some and used as a means of extorting toll from others.

Admitting the necessity of a state, it follows that a revenue is necessary, for the officers who administer its affairs are mortals like the rest of us and have their butchers' and grocers' and tailors' bills to pay besides deserving more than ordinary compensation for the high class of services which they perform. This revenue must be raised by the

citizens as they constitute the state. But in what manner shall it be paid by them? This is the question that has perplexed statesmen for centuries.

One of the chief subjects of contention has been the advisability of direct or indirect taxation. Some of the earlier French economists held strongly to the latter principle, claiming that a revenue can be most easily collected by indirect taxes, such as those levied on imports and on articles which enter into general consumption. Such taxes naturally fall upon the consumer but, as the average man is thought to be constitutionally opposed to paying taxes any way, the advocates of this method claim as one of its advantages that the consumer pays the taxes in an enhancement of the price of the article purchased and does not realize that he is being taxed. Hence the revenue may be raised in this manner without exciting great opposition. President Harrison seems to favor this school of political economy. In an address at Put-in-Bay, Ohio, last year, he forcibly presented this view when, speaking of what he considered the advantages of such taxes, he said: "They are taken so indirectly and subtly that our plain people don't know they are paying them at all." Others argue that the citizen has the right to know just as much about the source, distribution, and effect of taxes as he has about their expenditure when collected. But human nature is weak and is prone to evade financial responsibility, whether the tax be direct or indirect. If it be a tariff upon imports, the unworthy citizen hides his goods in a false-bottomed trunk, and if it be an income tax, he swears that he is a pauper. Others there are of the millionaire idler class who look upon the state as the ants look upon the aphids,\* as a cow to be milked for their especial benefit. On the one hand they buy up legislators without scruple, practically dic-

\*Henry David. (1817-1862.) An American author and naturalist, a classical and Oriental scholar. In 1845 he moved into a small frame house which he built on the edge of Walden Pond, near Concord, Mass., and lived there in the simplest manner as a hermit for two years, giving himself up to study. He wrote an account of his life there, in a book called "Walden." It is said of him that he never went to church, never voted, and never paid a tax.

\*The plant-louse. One of the most curious points about this insect is that it secretes "a sweet and sticky fluid which is expelled from the body by two little tubular filaments placed near the end of the abdomen. Ants are excessively fond of this fluid, and hunt after the *Aphides* in all directions in order to obtain it."

tating the passage of laws that will swell still larger their overgrown fortunes, while on the other hand they evade making proper return to the state for the privileges they enjoy.

Leaving aside those systems which contemplate deception or indirection either on the part of the state in collecting the revenues or of individuals in contributing to them, are there no general principles which determine what I shall do for the state?

"Yes, indeed," cry hundreds of political economists, "that was settled long ago. Look at it philosophically. What is the primary object of government? The protection of the citizen in his person and property. Each one derives a benefit from good government and ought therefore to contribute his share of the expense. Hence the only true and just rule of taxation is that everybody should pay in proportion to the property he owns, and the consequent measure of protection he enjoys. This self-evident, fair, and just proposition is the fundamental principle of taxation."

Those who argue thus, contend that the state is a kind of business partnership in which all the citizens are partners and to the support of which all should contribute according to the interest they possess; that is, according to their wealth. Those who have the greatest amount of wealth should of course receive the greatest amount of protection and consideration. Can anything be fairer? This fiscal view of the relations of individuals to the state is undoubtedly very popular and very ancient, so much so that some consider it very presumptuous to attack it, even blasphemous. But every true man should be ready to throw over at any moment preconceived opinions, however much they may be sanctioned by antiquity, when they are found to conflict with inherent natural justice. Do these views so conflict?

Yes; they are in direct contradiction to the principle of equality. They assume that the relations of the citizen to the state are not essential mutual duties and obligations, but are merely questions of profit or expediency; that one man may be more of a citizen than another if he has a larger "stake in the country"; that the material state is the same as the ideal state, so that if a person owns large sections of its territory it is rightfully much more HIS country than it is that of the land-

less poor man; in fact, that the poor have not much right to speak of THEIR country any way. These ideas, translated into the every-day actions of men, account largely for the supercilious contempt of poverty which so often passes current even in so-called refined society. The early New England scorn of the shiftless man was to some extent justified by the fact that in those days when opportunities were so many and people so few, there was no man idle except through his own fault. But now, when every opportunity for labor is ringed round with monopoly demanding its toll of every worker, this idea has been merged into a tendency to despise a man simply for want of success without regard to the means by which success is acquired. The man who does not absorb at least some of the fruits of the toil of his fellow-men without being obliged to render some service in return is accounted something of a fool. The same thought is at the bottom of the insane admiration of display and of wealth as mere wealth. The millionaire is too often the hero of the social circle, although his millions may have been acquired by the violation of every principle of natural justice, while even in the administration of the laws the equal rights of the poor man are frequently, and as a matter of course, ignored.

It is indefinite to say that the object of government is the protection of the citizen in his person and property. Of course that is involved, but a truer definition would be that it is the object of government to preserve for the individual his natural rights while admitting him to the participation of the advantages that accrue from society, from social growth, from civilization. Men do not need a paternal government which shall kindly provide for their welfare, they want the fullest possible freedom consistent with the equal freedom of all others. In a former article in *THE CHAUTAUQUAN* I endeavored to point out what were the obligations of the state toward its citizens and tried to show that these consisted, after the primary requirements of the protection of life and property, in the abolition of monopoly—in natural opportunities, such as land, by taxing the annual value into the public treasury; and in socially created opportunities, such as transportation and the medium of exchange, by a system of state ownership and control.

It is true that each one derives a benefit from good government but the conclusion that THEREFORE each one should contribute his share of the expense is not fully justified. Good government should be to the social world what air and sunshine are to the vegetable world—common benefits freely given and freely participated in. If it is the contributing a share of the expense that gives to the individual the right to enjoy the benefit of good government, then he who contributes nothing should receive no benefit. But the state does not stop to ask the man who is being murdered whether he has paid his taxes, before arresting the murderer, and fire brigades do not inquire as to the tax-receipts of the man whose house is burning. The very poorest inhabitant has a right to be protected in his person and property equal to the right of him whose millions are reckoned by hundreds.

Nature's laws are best and natural law is destined to rule in human affairs with the simplicity and accuracy of gravitation in the physical world. One of the most hopeful signs of the times is the disposition to refer everything to fundamental principles. Instead of asking, "Is it according to law?" people are beginning to ask, "Is it just?" "Is it right?" There is abroad a holy discontent with parchment codes and so-called vested rights which in many, many instances are but perpetuated wrongs, venerable lies. The masses of mankind are learning the great truth that nothing can be right which does not square with perfect justice. People are beginning to realize that though they may have a republican form of government and chattel slavery is abolished, they have not yet attained to the full ideal of humanity. And another truth is also coming to be dimly apprehended; namely, that mankind appears to be capable of indefinite progression so that as soon as one social question is settled, another rises to demand attention. They are learning that

"New occasions teach new duties; Time makes ancient good uncouth;  
They must upward still, and onward, who would keep abreast of Truth."

It may be objected, however, that it is entirely in accordance with natural social laws for the citizen to pay taxes in proportion to his wealth, as the man who has a large amount of property really does cost the state more in police, fire department, health board, and similar services; that by a natural law

there devolves upon the state a greater amount of care in protecting the lives and property of the wealthy and that the state should be compensated for what it does according to the care that is entailed in such services. The basis of this argument is that the state should be compensated not on account of the benefits the individual receives but because of the cash outlay incurred in rendering such services. This brings up the whole question in a new form—Should the state receive compensation for what it does for me?

That depends chiefly upon the kind of service performed. There is a radical difference in the act of the state in arresting the burglar who breaks into my house, and its act in carrying a letter for me from New York to San Francisco. The first relates as much to the preservation of the state as it does to the welfare of the individual. It would be absurd to suppose that the man whose house has been burglarized, the state having arrested the burglar in the act, should pay the expense of the arrest, trial, and conviction. The whole of society is interested in having the burglar arrested, tried, and convicted. It is the duty of the state to do this irrespective of the question whether I contribute to the support of the state or not. It is a social service which the state owes to all its members.

But when the state carries my letters it performs a very different kind of service. Society gains nothing necessarily from carrying my letters. I am the only one legitimately interested in the matter. The act concerns solely the individual and terminates in him. Therefore the individual should pay the cost or as near to the cost as can be estimated. When the number of letters increases so that the business is performed with less proportionate cost, the postal rates should be reduced, the idea being that the state should not make any money out of individuals but merely afford them facilities to make money for themselves. And this is the very plan that the United States endeavors to follow as far as letters are concerned. The Government does not yet transport people by rail or carry telegraphic or telephone messages. Consequently the persons who own the monopoly of those agencies charge far more than the cost of the service, put fortunes into their own pockets, and to the extent that they overtax their fellow-beings interfere with their individual liberty, the same as a tax on labor would. But when the state does assume these services



they will not be social services which the state owes to all its members but rather individual services which the state will not be bound to render freely but only when the individual benefited pay the cost of each particular service. Otherwise we would have the whole people paying for railway transportation and only a portion of the people using it, which would be taxing some for the benefit of others for an individual service.

It will be seen that there are two kinds of services essentially distinct. One the state owes to society as a whole. Its object is as much the preservation of society as the welfare of the individual. Such are the police power, the army and navy, the fire department service, and the like. The other, like the carriage of letters or the affording means of railway travel, is a service which terminates in the individual and therefore the individual should pay for it. All my fellow-beings are injured if violence is done to me and the state does not, by its police, arrest the perpetrator; or if my house is burning and the state does not put out the fire by the proper officials. For these services I owe the state no compensation. But when it comes to carrying my letters or myself from place to place the service is a peculiar, individual one and I should pay the state just what it costs.

But whence shall come the revenues of the state wherewith to meet its expenditures for social services? Well, they should be derived from the social values already referred to as inhering in natural opportunities. As population grows, the demand for the use of these opportunities grows with it, just in proportion to the needs of the government. The rental value of lands, water-powers, mines, and such natural opportunities is the direct creation of the community and would amply suffice for the administration of all the social services of government, while the individual services would be exactly paid for by the individuals making use of them.

Just here the objection might be made that many would escape the payment of taxes altogether, and the argument might be retorted that a portion of the people, however large, should not be obliged to furnish the benefits of government to those who pay no taxes. But the plan here outlined while answering the *A PRIORI* theoretical requirements seems to be the most practical and the only scheme of taxation which cannot be evaded.

In every community large enough to have any government at all, every one would pay taxes. Why? Because the social services required of government would be exactly proportioned to the rental value of natural opportunities and chiefly of land. The reason is this: where there is a community of only one family, we will say, no government is needed. It is only when two or three families gather around a locality that the necessity for a government begins. And it is just at that point too that land begins to have a value for use. This value increases as the population grows and the government at the same time becomes more complex and more costly. The two things keep pace with one another. Now as every individual has to use land in some shape, either to till or to live upon or to do business upon, every one would be obliged to pay taxes, either in rent to some landlord, from whom the state would take it in turn, or directly to the government. No one could escape paying taxes unless he applied his labor upon natural opportunities that were free, consequently where there was no rental value, consequently no community to create that value and no government to be supported.

The ideal state as understood in modern times, even in many monarchical countries, is simply an administrative machine acting for the community. Where the expenses of government do not go beyond the legitimate needs of the community, it has been estimated by close cipherers that the amount of money required would always equal the rental value of land. With increased civilization and increased governmental services the locality would become a more desirable one to live in, more people would be attracted to it, and rental values would rise just enough to meet the increased expense. This theory seems comprehensive enough to form a basis for a new system of taxation. Its benefits can be seen at a glance in the following tabular statement:

TAXATION FROM INDIVIDUALS	
Of their labor nothing	Of socially-created values which they use the full rental
COMPENSATION TO THE STATE	
For individual services the actual cost	For social services nothing
EXPENDITURE BY THE STATE	
For its individual services the cost payment received	For social services the rental value of natural opportunities
BENEFITS TO THE INDIVIDUAL	
Results of his labor free of taxation	Social services by the state free of charge.

## MENTAL PHILOSOPHY.

BY JOHN HABBERTON.

### NUMBER THREE.

**A**FTER the development, or preparation, of the mind, with which the last paper of this series concerned itself, comes the duty of training the reasoning faculties. Although the strength and activity of these depend partly upon mental and physical conditions that have been inherited, it will always be found, other things being equal, that the most honestly developed, or prepared mind, or consciousness, will result in the truest reasoning; and philosophy, as already explained, is love of wisdom, which belies its name unless it is true, and reached by correct means.

Mind, sometimes called in treatises on philosophy, "the conscious," or "consciousness," is the faculty or condition for receiving impressions. The clearer it is, the more sensitive it will be to impressions, as every one knows who has observed the mental development of an honest, healthy child, and learned the importance of training the "mentality" of such a child while the impressible condition is most sensitive. On a clear mind impressions are as distinct as words upon clean paper, while other minds resemble some ancient parchments from which the original writing was but partially erased to make room for the new.

But impressions are not opinions, though most people imagine them so. Still less are they thoughts. They are still further removed from principles, and the necessity for mental training was never so effectively demonstrated by argument as by the fact that many pure and well-meaning souls have through ignorance mistaken mere impressions for principles and acted accordingly. What some honest but weak-minded men have called their convictions have done unspeakable harm in the world, merely because they were nothing but chance impressions which were accepted as unquestioningly by those who originally received them, as if they were proved principles or demonstrated facts.

Some of these unintentional blunders became so prominent as to attract attention and be relegated to their proper position of

"cranks," but others have attracted many followers through their known personal honesty of intention, and do a great deal of harm. The person who does not get beyond the impressionable stage, who does not subject all his impressions to the test of reason, belongs to the class that "believes whatever it is told"; in this class will be found such honest people as exist among the Mormons, believers in human sacrifice, and many other sects or sets less offensive but equally mistaken.

Fortunately an immense majority of impressions, however treated, have no capacity for injuring any one beyond the original possessor, still, it is neither pleasing nor complimentary to be alluded to as a person "who swallows whatever he hears," or as

"He that complies against his will  
Is of his own opinion still."

The person who does nothing with impressions beyond nursing them and clinging to them may be absolutely honest in intention, but he always will impress those about him, the wise and good as well as the stupid and bad, as being obstinate. There is but one living creature of which obstinacy is the distinguishing characteristic: the mule,—an animal which has its uses, yet never is mentioned with any respect.

Impressions, like anything else new that may confront human intelligence, should be tested before acceptance, and there is no better training in mental philosophy than honest thought and study over whatever impressions the mind may receive. That some of them may seem trivial does not detract from the earnestness and sincerity with which they are considered. Most mental impressions concern only the daily life of their possessor; some of them are about the most common and material things, yet even these often prove themselves superior to the intellectual quality of their possessors. Not every one who gives himself to honest thought should expect to evolve a new system of mental philosophy; to fully discharge his personal duties in his own sphere of life, so as to be just to every one about him and to merit the approbation of a higher and unseen

intelligence, is probably the extreme aim of the world's greatest metaphysician—whoever he may be. Therefore, mental effort should not be slighted because the occasion for it seems trivial.

The first operation of the untrained mind, which gives itself to inquiry and gropes toward reason, is wonder. Conventionally, wonder is supposed to be a condition of mind peculiar to the child and the savage, but if this supposition is correct the great majority of people are either children or savages. The customary result of wonder is a new impression, perhaps quite as uncertain as the first. People who never get beyond wonder in their desire to know whether an impression or a condition of mind is right or wrong are as abundant as tramps. To depart from this state of mind and rise to one higher, it is necessary that one should think. The great army of the uncertain—those who waver regarding religion, politics, social and business doings is composed of those who merely wonder instead of think. Some of these persons are abundantly supplied with conscience and right intention, and yet are unreliable regarding the varying demands of material and intellectual life. They have not been taught to think.

Honest, persistent thought, upon no matter what subject, is the first step toward mental philosophy. Other work may have been invaluable in preparing the way, broadening the outlook, removing obstacles, but when one would go forward he must take some steps, and the direction must be determined by individual circumstances; the subject of thought may seem of little consequence, but the mental exercise trains his mind for more important effort. Nothing seems more inconsequent than the "exercises" which students of the piano are compelled to go through, yet when all these have been faithfully mastered, the student finds himself a performer, and equal to the highest possibilities of his instrument. Among the few incidents of his own life that President Lincoln ever recalled was one about his mental puzzle over the reasons underlying the science of algebra; for six weeks he gave up all other interests and devoted himself to "thinking it out." He was a young man at the time; nothing was further from his dreams than high political position and responsibility, yet in after years he traced some of his successful mental processes to the

training he received in that struggle over algebra. Jonathan Edwards\* was the intellectual and spiritual giant of his day and age, but his greatness began with his efforts, while yet a boy, and with but few books or teachers to help him, to solve some mental problems which troubled him. Each important period of our own or other lands has brought into deserved prominence men previously unknown except in small and humble circles who achieved great successes, with great material, through training received in ordinary experiences of life.

A prime necessity in Mental Philosophy is to fix the mind on whatever subject deserves attention. Some prominent students of the intellectual powers insist that this fixing of the mind, this concentration of the mental powers, is the whole of genius, and the experience of the world does much to corroborate this theory. It is a faculty quite distinct from decision, with which it often is confounded. There are many ways of deciding a question without thinking about it; some tramps, as well as some people of whom better things could be expected, are quite as active in deciding questions as the wisest judges on the bench.

Fortunately most human faculties improve rapidly through exercise. The mind of a person unaccustomed to close thinking may be as rebellious and inconsequent as a colt in his first harness, but one always present quality of mind is the will, and generally this may be confidently depended upon by any one who is in earnest. The reasoning faculties may wander, but the will may be trusted to bring them back. The will is usually found in a perverted and depraved form, known as obstinacy, but it never is impossible for persons entirely sane to change the direction of this quality from wrong to right. Whatever degree of will is exerted in the wrong direction may be expected for use in the right, if the owner of the faculty is sincere in desiring the change. This result may not follow a single endeavor, for old habits are hard to break, but so often as a wandering mind is persistently called back to its duty, so often will it gain a little in strength and continuity. Both

\* (1703-1758.) The greatest metaphysician of America. For several years he was pastor of a Presbyterian church in Northampton, Mass., but his strict adherence to his strict beliefs, led to his dismissal by the church. He then became a missionary to the Indians at Stockbridge, and while filling this position wrote his famous work on the "Freedom of the Will."

of these qualities are necessary to any person desiring to think correctly, for nothing is decided by a train of thinking which is not followed to the end.

Mention of special systems of reasoning, or of noted writers in any department of philosophy, is intentionally omitted from this paper. Books on logic, mental and moral philosophy, and on theology are not made for the purpose of teaching people to think, but to show the ends which can be reached by following certain trains of thought to their end. Many such books are held in high esteem by men whose characters entitle their opinions to respect, but he who reads them is not becoming a philosopher, but is merely discovering the tendency of other men's minds, and, perhaps, the strength or weakness of the author's arguments. Such books are useful, aside from the information they contain, when the reader is able to closely follow the author, but if he lacks this quality he will save himself from confusion by leaving them alone. His own mental processes, not those of some other man, are what he must depend upon if he is to reach a condition of mind which promises to result in philosophy.

Besides that exercise of the mental faculties which consists in persistent thought on a given subject, great or small, there is valuable and necessary training in examining one's own deductions. The hardest thing in the world to say is "I am wrong," but it must often be said by the thinker who is honest. Sometimes thinking is a delightful pastime, somewhat resembling the childish game of building houses of cards; it is quite possible to go so rapidly from one thought to another that the whole mental structure becomes unstable and finally comes down with a crash. This most frequently happens when the thinker starts with an unsound premise, or beginning point. The more one is attached to a given idea, the more likely is he to blunder in making deductions from it. Most political and theological blunders which sincere thinkers have inflicted upon the world have resulted from this failing. The sentiment "my country, right or wrong" has caused statesmen otherwise clear-headed to unnecessarily shed oceans of precious blood; and special attachment to single passages of Scripture in distinction from the whole, have caused nearly all the schisms and dissensions which religious people deplore. Every thinker should consider his starting point as carefully as the

builder regards the foundation of his house, and the more enamored he is of it, the more closely should he scrutinize what he bases thereon, for the heart often turns to naught the work of the head, not that the heart is necessarily wrong or bad, but because the feelings never can be trusted when uncontrolled by reason.

The most efficient assistants to mental training are high moral sense and earnest Christian impulse, for through no other means can the will be so effectively commanded and stimulated, nor is any other means so influential in discovering and remedying errors of thought or method. The purpose of moral sense or Christian feeling is identical with philosophy to the extent that all three desire and seek after what is true and right. They work through different faculties, but in combination they never can clash if each is true to itself. All philosophical systems which have survived, owe their permanence to one or the other of these assistants; indeed, they must trace their origin to one or the other. The so-called pagan systems of thought which still are mentioned with respect, came from analysis of impressions and aspirations of men whose better natures were touched by whatever of natural religion there was in the beliefs current in their day. As soon as the Christian revelation began to be known among intelligent men, there also began systems of philosophy which were results of acute thought. One of the clearest logicians, or philosophers, whom the world ever knew, was the apostle Paul; infidels join with Christians in admiring the skill with which the Christian system of philosophy is expounded in the Epistles, notably that to the Romans. Doubters take exception to the great apostle's premises, but none find flaws in his reasoning. During the Dark Ages\* and Middle Ages, when free thought was unpopular and dangerous, philosophy languished, but immediately after the Reformation began to spread its beneficent influences and there was a sudden outburst of honest thought which slowly and surely crystallized into systems of

\* "The Dark Ages is a term applied in its widest sense to that period of intellectual depression in the history of Europe from the establishment of the barbarian supremacy in the fifth century to the revival of learning about the beginning of the fifteenth, thus nearly corresponding in extent with the Middle Ages. . . . The darkest period for Europe generally was about the seventh century." (See note on Middle Ages in *THE CHAUTAQUAN* for November, p. 220.)



reasoning. Not all the philosophers were Christians in name, but none of them could fail to be affected strongly, for good, by the influences around them, nor could they fail, either, to be encouraged and strengthened by the receptive attitude of all thinking men in the churches.

What should be the method of thought—whether inductive, which means reasoning from particulars to generalities, or deductive, where from general laws or facts the reasoning is backward to particulars, is a question which troubles all beginners at consecutive thinking. It is safe to say that all schoolmen, in spite of their announced preferences or principles, have used both methods. For instance, it is natural for any one to believe that a nation which is suspicious, vain-glorious,

or contentious will easily, through some difficulty with another nation, get into war; it is equally natural to reason, backward, that a nation which easily drifts into war is either suspicious, vain-glorious, or contentious. There are times when only one of these methods is available; then, if probabilities must be ascertained by reason, and the conclusion afterward proves faulty, the cause is not bad philosophy but insufficient facts. A train of reasoning may be, sometimes must be, started from a very small basis, and the results may be unsatisfactory or disastrous because of insufficient foundation.

Besides training, the reasoning faculties require control and restraint, of which more hereafter.

## THE USES OF MATHEMATICS.

BY PROFESSOR A. S. HARDY, Ph. D.

Of Dartmouth College.

### III.

ANOTHER very important application of the theory of probabilities which we discussed in the last paper arises in this way. In a geodetic\* survey or in astronomical observations, a certain angle, let us suppose, is measured one hundred times. All the measurements differ more or less. Of all these values, which is most probably the true one? This is known as the indirect problem. Instead of calculating the chance of a future event, knowing the circumstances under which it is to happen, the event has already taken place, and we ask if the probability that any one of the possible causes concerned is the one which actually produced it. The solution of this problem requires a very large mathematical knowledge and cannot be here explained; but it rests, as does the solution of the direct problem, upon experience. This experience tells us that small errors are more likely than large ones; that measurements greater or less than the true one are, in the long run, equally probable,

\* Pertaining to geodesy, "that branch of applied mathematics which determines by means of observations and measurements the figures and areas of large portions of the earth's surface or the general figure and dimensions of the earth; or that branch of surveying in which the curvature of the earth is taken into account, as in the surveys of states, or of long lines of coast."

and hence in a large number of observations are equally frequent; and that very large errors do not occur. These are the data, in part, with which the mathematician proceeds to deduce the rule of selection. The application of this theory of errors in science to the adjustment and comparison of observations is very extensive. The service it renders in all those problems of practical life which have to do with future events, risks, and statistical reasoning, is equally great. Originating in questions suggested by games of chance, the surveyor, the engineer, the astronomer, the physicist, and the statistician, alike invoke its aid, to reduce the errors of observation, to detect the presence of causes, and to correct the rough conjectures of instinct and individual experience.

It was remarked that the application of the theory of probability affords a typical example of all applications of mathematics to the practical concerns of life. Such are always approximations, chiefly for two reasons: first, we rarely know all the conditions of the problem; and second, even if they are completely known, they either are not amenable to calculation, or else they lead to such intricacy as to compel the substitution of a simpler condition of things than that which the actual problem presents. For example, in



ek would determine the exact place of meeting. If A, B, C, were trains on a single track line, sidings would evidently have to be provided at  $h$  and  $k$ .

This problem illustrates the method of adjusting the running time of trains, the diagonal lines being of string, held in place by pegs, and its advantage in presenting to the eye the position of every train on the road at every instant is manifest. This is a very insignificant illustration of the graphical method, and the problem is a kinematical one, that is, one involving motion, to which the method is not so well suited as to static problems, because in the latter the state of the system is permanent and requires fewer diagrams for a complete solution.

Students familiar with the elementary graphical constructions of mechanics, such as the parallelogram and polygon of forces and representation of moments, hold the key to the applications of graphical processes to engineering. They afford the means of determining the conditions of stability of bridge and roof trusses, girders, and arches of wood, iron, or stone, under the various loadings of practice; and their importance is seen not only from the fact that they constitute the basis of instruction in all technical schools, but the basis of practice of all engineers. Indeed their presence in the curriculum of the schools is solely due to their practical value, for as disciplinary factors they are of little moment. They fulfill the ordinary ends of all graphical representation in affording a picture of the conditions or law in question, the variation in the different kinds of strain upon a bridge truss being seen at a glance from the diagrams, as the variations in temperature are seen by the isothermal\* lines of a map. But they serve to investigate as well as to record, and nothing is so convincing as the agreement of the results of an investigation of the stability of a structure when reached by the independent methods of graphics and calculation.

Let the reader call to mind any one of those almost lace-like structures which carry the ponderous engines now in use over our rivers, and then remember that from a few scale diagrams he may at once ascertain the strains of every kind to which any of its many members is subjected, and that these diagrams, in con-

nection with the known qualities of the material, have assigned the dimensions of all the parts. Perhaps he will recall the sentence of Lagrange\* in his famous *Mécanique Celeste*, "No figures will be found in this work," and will be inclined to marvel at this new extension of geometry which dispenses with analytic formulæ as did Lagrange with geometrical reasoning, and which conjointly with analytic operations has brought the practice of engineering to so high a state of perfection.

What mathematics has done for engineering in this single direction of bridge construction may be seen by comparing a modern with an old-time girder. The truss once almost exclusively used was a simple lattice-work bolted together, which, as has been said, "could be made by any carpenter by the mile and sawed off by the yard as desired," that is, it was destitute of all scientific principles of construction.

But for economy and safety, two conditions, to mention no others, are necessary. The material must be concentrated along the lines of strain, and the nature and amount of each strain must be known. And to fulfill these conditions the engineer has been obliged first to become the mathematician; just as Helmholtz† first became a skillful mathematician in order that he might become a great physicist.

As it is impossible to enumerate all the objects of mathematical inquiry within the limits of this paper, let us endeavor to gain some idea of the utility of the science by a brief examination of the manner in which this inquiry is conducted.

Mathematics is variously defined as the science which has for its object the measurement of magnitude and the discovery of the properties of form; or as the science of necessary conclusions. These definitions afford but a vague idea of its utility. But a knowledge of the method which governs its processes opens up at once a general view of the entire field of mathematical investigation. In his somewhat verbose chapters on the philosophy of

\* Joseph Louis. (1736-1813.) A French geometer, one of the greatest of modern times.

† Hermann Ludwig. (1821—.) An eminent German physicist and physiologist. He is the author of two books both of which form eras in the sciences they consider. One treats of the eye, and the other of musical harmony. Besides these the articles contributed by him to various scientific periodicals amount to over seventy.

\* Imaginary lines passing through all places having an equal mean temperature.

mathematics, Comte\* discusses this subject from a point of view which the non-mathematical reader may readily occupy; for it will afford him a glimpse of the general nature of the service which the science renders the investigator, without forcing upon his attention details which might prove a source of embarrassment and confusion. Comte says, in substance, that mathematics grows out of the impossibility of direct measurement; that indirectness is its essential characteristic, and that this indirectness of method distinguishes the science from the art.

To illustrate the foregoing statements we will suppose the object in view to be the triangulation† of a state. If the distances between the various points to be represented on the map, such as mountain summits, towns, etc., were known, they could be plotted to any scale by means of the compass, just as the vertices of a triangle can be located when the lengths of its sides are given. But it is practically impossible to measure these distances to the degree of accuracy required. The area to be mapped is covered, therefore, with a net-work of triangles whose vertices are points of observation; a single side of one of these triangles, called the base line, is measured, all the remaining measurements being angular. In other words, we replace the direct by an indirect process. The direct measurement of the distances sought being out of the question, we resort to auxiliary quantities (in this case the angles), and we are enabled to pass from the known angles to the unknown distances by the relations which exist between the sides and angles of a triangle, relations which are furnished by trigonometry. Thus trigonometry might be defined as a science whose business it is to furnish relations between a certain set of quantities, so that when, in any problem, some of these quantities are known and some are unknown, we may pass from the former to the latter by means of these relations.

Direct measurement might seem at first thought to be the simplest, quickest, and surest mode of procedure; but this is rarely

the case. In the above illustration we see that the indirect method enables us to choose the data which must be experimentally determined, and this power to choose reduces the liability to error to a minimum. For we measure one distance only, and any one we please, selecting of course the most level and least obstructed; while the remaining measurements are those of angles, which can be made with a precision and celerity impossible to realize in linear measurements, and which may be repeated so many times as to insure an almost absolute accuracy.

Let the reader call to mind any of the problems to which mathematics is commonly applied, and he will see the value of this substitution of an indirect mental operation for a direct mechanical one. Imagine, for example, the artilleryman who wishes to know the path described by a projectile, and to discern the relations between the time of flight, angle of elevation, initial velocity, and range, limited to such results as he could determine by a tape line, transit, and watch, or any other such mechanical aids. Mathematics does not enable us to dispense with all data, but to choose such as we can best determine, and without this choice the astronomer could not ascertain the distance to the nearest of the heavenly bodies; furthermore, it makes available the data formed by the observer, by its establishment of a general system of relations and general processes of reaching the unknown through the known.

If we look at the various branches of mathematics from Comte's point of view, as sciences whose object is to furnish the laws connecting the particular quantities with which each is concerned, their utility is apparent; for the relations thus formulated constitute, in special problems, the bridge from the known to the unknown. To find the height of an inaccessible object, we measure certain auxiliary quantities and apply to plane trigonometry for the relations which connect them with the required height. To find the length of the longest day at a given place, we might proceed directly to measure the days in succession, but spherical trigonometry supplies a relation between the latitude of a place, the sun's declination, and the length of the day, which enables us to solve this problem for any place on the earth's surface.

We wish to know the strains to which the members, posts, streets, and chains of a steam-crane are subjected, and we go to ge-

\*Auguste. (1798-1857.) A French philosopher, the founder of the school known as Positive Philosophy.

† "The series or net work of triangles with which the face of a country, or any portion of it, is covered in a trigonometrical survey; the operation of measuring the elements necessary to determine the triangles into which the country to be surveyed is supposed to be divided, and thus fix the positions and distances of the several points connected by them."



ometry for the relations which exist between the sides and diagonal of a parallelogram, or to trigonometry for those between the parts of a triangle. An eccentric crane gives a reciprocal motion to a straight rod in a machine, and we wish to know the velocity of the rod at every instant when the crane is making any given number of revolutions per second; we go to the calculus for the relations which connect the angular velocity of the crane with the linear velocity of the rod, and so on indefinitely. Each branch of the science deals with a certain set of quantities; each has its own peculiar conceptions of quantity; and each investigates the relations which exist between the quantities within its own province.

The growth of the science may be viewed as an increase in our stock of known relations, and although the hypotheses or conditions out of which these relations arise are arbitrary, the results often bear upon the sensible world of experience in very unexpected ways. The relations found to exist between the elements of the curves known as the conic sections were for a long time pure abstractions. The

Greek cut these curves from a cone by a plane, and amused himself in determining their proportions without a thought of their practical significance. But these abstract propositions find to-day their illustrations on the grandest scale in the movements of the heavenly bodies, and their application in the useful arts of the optician and mechanic. Moreover, whatever the source of the conditions furnished the mathematician, whether derived from the observation of nature or arbitrarily assumed, the development of algebra permits him to subject them to a far more searching analysis than that afforded by the geometrical processes of the ancients. He immediately translates these conditions into the language of analysis, the analytic statement being the equation. This language has its own grammar, and under the rules of this grammar he finds the value of the unknown quantity in terms of the known, and, from the relations which experiment and observation furnished him, discovers a multiplicity of new ones which experience can confirm more easily than disclose.

*End of Required Reading for December.*

## A CHRISTMAS VIGIL.

BY LUCY E. TILLEY.

ATHWART the sky a sudden ray  
Smites darkness from the brow of Night.  
Give answer, O thou blinding flame,  
Where dost thou wander, whither stay?  
For answer, lo, it settles down  
O'er Bethlehem town.

Across the desert, calm and slow,  
White camels come in stately-wise.  
O Magi with far-seeing eyes  
Whence bear ye now thy spice and balm?  
On, on the camels wander down  
To Bethlehem town.

O white flocks with no shepherd near,  
Who guards you on this lonely height?  
And swift they answer, "Lo this night  
The earth doth hold no thought of fear!  
Our watchful shepherds all went down  
To Bethlehem town."

The Star doth flood with gracious light,  
A lowly stable, rough and bare,—  
A stable mild-eyed oxen share.  
Behold this first glad Christmas night  
The faithful come their King to crown,  
In Bethlehem town.

## MODERN ENGLISH POLITICS AND SOCIETY.\*

BY J. RANKEN TOWSE.

### NUMBER II.

ALTHOUGH the reigning monarch of England is invested with all the external attributes of supreme authority and is represented, by a sort of polite national fiction, as holding the entire populace in a state of subjection, everybody knows that the throne, practically, is but the figure-head of the constitution, a gilded emblem of the wealth, dignity, and might of the country, erected upon the solid foundation of Parliament, which is the sole possessor of all actual sovereign power. It is in Parliament that the will of the people of England finds expression, and any consideration of the social or political questions of the day in the United Kingdom, without a clear comprehension of the composition and procedure of that great legislative body, would be futile.

Without attempting to give even an outline of British parliamentary history it may be well, in order to account for present conditions, to refer to two or three important periods in it. In early Saxon and Norman times there was only one assembly, but in the days of King John, when Magna Charta was signed, a distinction was made between the "greater" and "lesser" barons. It was not until the close of the reign of Edward III. that there was a definite division into "Lords" and "Commons." Under the Tudors the Lower House exerted comparatively little influence, but with the accession of the Stuarts the struggle began which ended in the death of one king and the exile of another. William III. accepted the crown with the acknowledgement that the king had no right to exercise a dispensing power or to exact money or maintain a standing army without the consent of Parliament, and soon after this the power of the Commons was cemented by the adoption of the principle of an annual vote for supplies. Another highly important precedent was set when William began to select his ministers from the party which was strongest in the Lower House. By 1714, when the Hanoverian dynasty began, the place of the Commons in the consti-

tution had been well established, and two years later the act limiting the duration of each Parliament to seven years was passed. The act of union of the English and Scottish Parliaments became law in 1707, and the total number of members was then 558. Nearly a century later, in 1800, one hundred members were added upon the union with the Irish Parliament, the total thus becoming 658. In 1885 the number of seats was raised to 670 by the Redistribution act, which was framed by the leaders of both political parties. By this apportionment England secured 465 members, Ireland 103, Scotland 72, and Wales 30 members. Of the grand total, 356 members represent counties, 305 represent boroughs, and 9 represent universities.

To make the distinction clear between county and borough members it will be necessary to give some account of the laws governing elections, the qualifications of voters, etc. Any male of full age is eligible to represent a constituency, with certain exceptions in the case of English and Scotch (but not Irish) peers, all English, Scotch, and Irish judges (except the Master of the Rolls in England), clergymen of the Established Church of either of the three kingdoms, Roman Catholic priests, the holders of various offices specially excluded by statute, revenue officers, convicts, aliens, government contractors, sheriffs' officers, and a few others whom it is not necessary to specify. Whenever a vacancy occurs in any seat, the Speaker of the House orders a writ to be issued for a new election, which writ is sent to the proper "returning officer" of the vacant district. That officer is compelled to issue within two days of receiving the writ, a notice of the date of election, together with a day for nomination and a poll, if necessary. Candidates are nominated in writing by two registered electors of the district, and if there is no opposition they are declared elected by the returning officer one hour after the time appointed for the election. When there is opposition a day is set for a poll, and the election is decided by a majority of votes, in the usual manner.

\* Special course for C. I. S. C. graduates.

The qualifications which entitle a man to vote are many. In a county election, that is to say in an election where the successful candidate will represent a county, the right of franchise is extended—to freeholders of an estate of the annual value of 40 shillings, or having a life interest in an estate of the annual value of £5; to copy-holders of an estate of the annual value of £5; to leaseholders, with a sixty years' lease at £5 per annum, or a twenty years' lease of the value of £50 per annum; to occupiers of any land or tenement of the value of £10 per annum; to householders who occupy, as owner or tenant, any house within the county, and to lodgers, who have occupied for more than twelve months apartments of the clear yearly value of £10.

In the case of an election of a member for a borough, the right of voting is conferred upon freeholders in cities and towns which are counties in themselves; upon freemen and livery men of the city guilds and upon "inhabitant householders," all of whom are held to possess what are known as "reserved rights." It is also conferred upon the occupiers of any land or tenement of the annual value of £10; upon householders (owners or tenants of any dwelling-house), or persons dwelling in a house by virtue of service or employment (so long as their employer does not live in it), and upon lodgers in any apartments of the yearly value of £10. Under these different heads there are, of course, a number of subdivisions. Practically speaking, all voters are included in one or another of these groups, and it will be seen that the property qualification is not high enough to disfranchise any but the most irresponsible members of the community.

Before leaving the subject of voting, attention should be directed to the Corrupt Practices act passed in 1883, which has contributed not a little to that purity of election of which Englishmen are fond of boasting. The act was an amendment upon previously existing laws and was suggested by flagrant electoral abuses in certain country towns. The corrupt practices aimed at may be enumerated roughly as bribery, treating, and undue influence and personation; and the penalties prescribed for the various offenses are imprisonment for one year, with or without hard labor, a fine of £200, disfranchisement for seven years, and exclusion from every public and judicial office. Not only

this, the act provides for the removal of an offending magistrate from the bench, the disbarring of an offending barrister, and the striking of a solicitor from the rolls. The candidate elected by corrupt practices not only loses his seat, but, if he is convicted of personal knowledge of them, is debarred from ever sitting for that constituency again. Nor is the law a dead letter, for it has been enforced rigidly on many occasions, and in cases where the bribery has been wide-spread and notorious.

A distinction is drawn between "corrupt" and "illegal" practices. In this latter class of offences are included the gratuitous conveyance of voters to the polls, the improper use of bills and placards, the payment of fictitious election expenses, the engagement of superfluous committee rooms, etc., and offenders in any one of these particulars are liable to a fine of £100 and disfranchisement for the space of five years. Under the old system it was the custom of election committees to provide free transportation for voters on their side. Private carriages and all kinds of public vehicles were pressed into the service, and the distribution of free passes over local railroads was by no means uncommon. All expedients of this kind were manifestly in the nature of indirect bribery, and opened the road to limitless abuses, and operated largely in favor of the richer party, which in most cases was the Conservative. No trickery of the kind is now possible. The owners of public vehicles are forbidden even to lend them for the convenience of voters, and the use of private carriages must be entirely free and voluntary. On the same principle no voter is allowed to receive any money for the display of election placards on his premises, which was once a fruitful source of corruption, and, furthermore, no money must be paid for the expenses of conducting an election, except through the election agent, and then only with the formal approval of the candidate. As a final precaution the act prescribes the amount of money which may be expended legally at any election, and the number of persons who may be employed. In boroughs with less than 2,000 electors £350 may be spent, with an additional £30 for every additional 1,000 electors; and in counties the maximum amount allowable for less than 2,000 electors is £650, with £60 additional for each additional 1,000 voters. In the same way the number of

clerks, messengers, etc., who may be hired is strictly limited. Of course no amount of regulation can abolish bribery altogether, but it is tolerably certain that no candidate will permit himself, knowingly, to be associated with any underhand work which, if detected, would relegate him to private life for an indefinite period, if not forever.

But although the direct purchase of votes in bulk is a thing of the past, partly because of the stringency of the law, and partly because the principle of the secret ballot which has been adopted in Great Britain deprives the briber of all security that the votes which he has paid for will be delivered, there are influences at work around the polls which are more potent than money itself. The great mass of votes upon a large estate are pretty certain to be cast on the side favored by the landlord. The secret pressure erected by the landed gentry, the squirarchy, and the nobility,—first upon their tenantry, and through them upon small tradesmen, mechanics, and workmen, is tremendous, and it is used as a rule in behalf of the Conservative party, which is always strong in country districts. Then again there is the social influence to be taken into account, a force not easily estimated, but very subtle and far-reaching in its effects. Many an independent voter has been shaken in his convictions when the latter have stood in the way of his recognition by some social magnate. It is no small matter to a country gentleman should he be excluded from what is considered the best county society. It means the neglect of his wife and daughters by the leaders of feminine fashion, and a cold shoulder for himself in the hunting field, the assizes, the county ball, or the race-course. To avoid ostracism of this kind a man is apt to find himself in harmony with the dominant party and is certain to impress his political views upon those immediately dependent upon him. The influence of the established church is another political force of tremendous energy, although it is no longer exerted so openly as it used to be twenty-five or fifty years ago. Although these agencies are most powerful in the country where the population is thin, and a great man doubly conspicuous, they prevail also to a greater or less degree in the cities. In London, for instance, the Tories have many strongholds, some of them in very unexpected quarters.

As to the elections themselves there is less

political work done in England than in the United States, chiefly because the time of them is so uncertain. It is not often that a vacancy in a Parliamentary seat can be foretold, except when Parliament is approaching the end of one of its seven year periods, and when a vacancy occurs, an election to fill it is held in a very few days. In the event of a general dissolution, which sometimes is brought about very unexpectedly by some unforeseen defeat of the government, the whole country is thrown into political turmoil, and resounds from John O'Groat's to Land's End with the clang of partisan oratory. Then, as a rule, some great national principles are at stake and local questions are unthought of. But in the event of a special election to fill a vacancy caused by death, promotion, or some other cause, matters of purely local importance often have great weight, and the vote is more likely to be thoroughly independent than at any other time. It must not be supposed that the influences here spoken of are peculiarly Conservative, although they are generally ranged upon that side. There are Liberal peers and Liberal land-owners, but the mass of the Liberal forces is to be found in the cities.

There is not much to be written about the manner in which an English election to Parliament is conducted. As has been said, the time for preparation is generally short, and the opportunities for canvassing few. Speeches of the usual kind are delivered when the candidates are nominated, and up to the day of election, and committees are appointed to drum up votes in the time-honored fashion. There is not, however, much outward excitement, except when public feeling is uncommonly hot upon some particular topic. There is not much nowadays to justify the descriptions of Dickens, although there may be lively episodes occasionally at the hustings.

When there are only two or three men to be voted for, and only one place to be filled, there is no opportunity for "trading," or "scratching" or any other of the thousand tricks familiar to the experts of New York, Philadelphia, or Chicago. There is more visible excitement in the country, of course, than in the cities, and more earnest canvassing around the polls, as the rural mind is sometimes changeable as any weather-cock, but the Corrupt Practices act has diminished, very greatly, the spectacular and social interest of an election day. The result of the voting is known soon after the closing of the polls, and the



formal announcement of it from the hustings by the returning officer soon puts an end to all public agitation.

In due course of time the elected candidate finds his way to Westminster, and, after proper introduction and identification, is duly sworn in a member of the House of Commons, and takes his seat on either the right or the left side of the great hall, according as he is a supporter of the Government or the Opposition.

Very few words are necessary concerning the internal appearance of the popular chamber. At the end farthest from the entrance, in a large Gothic chair upon an elevated dais, sits the speaker. In front of him, running down the center of the house, is a series of tables, upon either side of which are several tiers of parallel benches. On the table immediately before him reposes the mace. Nearest to him, at his right hand, are the leaders of the party in office and upon his left the leaders of the Opposition. Beyond these, in long lines facing each other, are disposed the rank and file of the opposing armies. The authority of the speaker is very great and is supposed to be wielded with absolute impartiality. He never joins in debate except in committee of the whole and never votes except when there is a tie. His most constant function is to enforce the rules of procedure, and to preserve decorum, not always an easy task in these later days, when party feeling has run high over some phase of the interminable Irish question.

A few words as to the rules of procedure in the House may prove interesting. The order of business varies with the different days of the week. On Monday and Thursday nights ministerial bills are supposed to be the chief subjects of consideration. Tuesday evenings are devoted to motions by private members, and Wednesday evenings to the passage of private members' bills. Friday is divided between the Government and private members. During the afternoons a number of special committees sit to give attention to private bills whose final fate is, in the great majority of cases, left almost entirely to their discretion.

It is generally about 4.15 or 4.30 p. m. that the speaker cries out, "Notices of motion," whereupon such members as have questions to ask of government officers or motions to make, rise and give notice of them. When the time comes for putting the question di-

rectly, the reply is often diplomatically evasive or indefinite, and efforts are made to extract information by altering the form of the question. If all devices of this kind fail, the questioner gives notice that he will at a specified time call the attention of the House to the subject. At about 5.30 in the ordinary course of procedure, the speaker directs the clerk to read the orders of the day, and it was at this juncture that obstructionists often delayed business by demanding leave to make a motion for adjournment.

This evil attained such serious proportions that in 1882 a special rule was adopted that a member should not be able to move an adjournment unless supported by forty members, rising in their places. If he had ten supporters, however, he might demand a division to decide whether he might move an adjournment or not. When a division is to be taken, the speaker puts the proposition, whatever it may be, to the House, whereupon the members shout "Aye" or "No" according to their views. The speaker then declares that the "ayes" or "noes" have it, but his decision is almost always promptly challenged and he then directs the strangers who may be in the visitors' galleries, to withdraw, a two-minute sand glass being turned at the same instant by one of the clerks. During the next two minutes, members assemble from all directions, hurrying in from the library, dining, smoking, and tea rooms, all of which are adjacent. The doors are then locked and the speaker directs the members to go into the voting lobbies, one to the right and the other to the left of his chair. The "ayes" go through the right hand door and the "noes" through the left. Each man as he passes through is checked off by a clerk, and on his return to the House he is counted again by one of four tellers appointed for that purpose. The tellers compare these figures with the tally-lists of the clerks, and their numbers are read out, first by a teller and then by the speaker.

When the House adjourns, the door-keepers cry out, "Who goes home?" a curious survival of the time when legislators were glad to walk together in a body as a measure of precaution against the outlaws who infested the purlieus of Westminster.

Some brief mention must be made of the rules of "cloture," the principle of which was adopted first in 1882. The speaker was then empowered to move the closing of any

debate whenever he thought that such a motion was "the evident sense" of the House. If in the ensuing division the majority outnumbered the minority by a certain proportion, about five to one, the debate was declared closed. This rule, however, soon proved cumbrous and impracticable. If the minority exceeded forty, more than two hundred votes were required to overcome it, a condition which practically defeated the object aimed at. Last year new rules of procedure were adopted and the cloture can now be applied

whenever the majority in favor of it consists of more than one hundred members. Under the new rules, moreover, debates on opposed bills are interrupted at midnight, and at 1 a. m., the House is adjourned, but both these rules can be suspended on the motion of a Minister of the Crown made at the beginning of business. No rules, it may be added, have yet been devised which are able to prevent, wholly, the blocking of legislation by dilatory motions on the part of a large, harmonious, and energetic minority.

## BIRMINGHAM, ALABAMA.

BY ERNEST INGERSOLL.

### I.

NO feature in the topography of the eastern half of the United States is more remarkable than the continuous depression which separates the Blue Ridge and its prolongation from the Alleghanian ranges westward of it. From the upper Delaware down to the borders of the Alabama this "great valley" is well marked, and forms the most flourishing agricultural districts of Pennsylvania, Virginia, and Tennessee. Obstructed by Walden Ridge and Lookout Mt. at Chattanooga, it expands again into the Jones Valley of northern Alabama and continues south-westwardly until it disappears, near the center of that state in the general flattening out of the country there.

Geologically and properly speaking, however, the valley of east Tennessee and the Jones Valley of Alabama are not the same as the "Great Valley of Virginia" and the Cumberland Valley of Pennsylvania, which they seem to continue. These latter separate the primitive granitic heights of the Blue Ridge from the newer stratified upheavals westward—North Mt., the Alleghanies, the Cheat Mts., etc. Now in south-west Virginia, a little way below the James River, the Blue Ridge sinks out of sight altogether, and the continuity of the ranges westward of it disappears in a jumble of isolated peaks and ridges. The Great Valley narrows and becomes choked with encroaching hills, and when it widens out again in east Tennessee the geologist discovers that it has crossed over, and that the lofty mountains eastward

are *not* a continuation of the Blue Ridge, as they seem to be, but represent instead the Silurian strata, more or less changed by heat and pressure, of North Mt. and the Alleghanian water-shed; and that while the valley of east Tennessee is geographically continuous with that of the Shenandoah, structurally it belongs far westward, and separates the elevations of Silurian date, on the east, from those of the later Carboniferous period on the west. All along the western side are the sandstones, shales, coal-beds, and bog-iron deposits of the coal-measures, traceable from Pittsburg to Cumberland Gap, to Jellico, to the Sequatchie Valley, to Stevenson, and so down to the Black Warrior and Cahawba beds of central Alabama. Across the valley on the east, sometimes only a mile or two, sometimes many miles distant, are the more ancient iron ores and other minerals, the schists and limestones, of Silurian age. In south-west Virginia, North Carolina, and Georgia there are magnetic and specular ores, and red and brown hematites, with zinc, copper, manganese, gold, and silver associated. In northern Alabama, where the Unakas are superseded by Lookout Mt., limonite (brown hematite) iron is abundant, but the other minerals are rare or unheard of; in Red Mt., which continues the Lookout Ridge south-westward after its break at Gadsden, Alabama, the red fossil carbonate ore is almost alone.

All along the line where the coal-measures outcrop, leaning up against the elevated mineral-bearing older rocks, from Johnstown in Pennsylvania, to Birmingham in Ala-

bama, the manufacture of iron has been going on more or less extensively since the country was first settled. In an early day it was done by the help of charcoal; later, when we had learned to use coal as fuel, and to make coke out of it, a double reason presented itself why that line should be the best place for iron furnaces, since there the fuel, the flux (limestone was everywhere near at hand), and the ore were closest together and needed the least labor for their assemblage at the furnace.

A great impetus was given when the use of coke came to be understood, and when it was ascertained what ones of the fifteen or twenty horizons of coal here interstratified with the coal-measures would produce good coke. A further impetus was given when the Bessemer process of making steel was invented, for in many parts of the mountains from Pennsylvania to North Carolina ores lacking phosphorus, and hence suitable for steel-making by that process, were known to occur. It is only since the close of the Civil War, however, that the magnitude of these resources has been investigated and utilized in the southern half of the Appalachian highlands; and still more lately that the great iron industries of central Alabama have come into existence in and around Birmingham.

## II.

Birmingham is now the center of a closely connected population of some 50,000, half of which are within its limits. It lies about 135 miles south-west of Chattanooga and 100 miles due west of Atlanta, upon high ground in the Jones Valley, whence the water flows in all directions, but ultimately finds its way into either the Black Warrior or Tuscaloosa River on the west, or into the Coosa on the east. The valley is here perhaps three miles wide, and long ago was largely cultivated in cotton fields, though never more than sparsely populated, but now it is grown up almost entirely to forest and scrub. Eastward, perhaps two miles from the center of the city, the low line of hills called Red Mt. forms the eastern wall of the valley and contains inexhaustible beds of iron ore and limestone. Westward, not much farther away, rise the irregular highlands in which occur a vast extent of workable coal beds, divided into two fields, the Cahawba and the Warrior. There are in this (Jefferson) county alone, 500,000 acres of coal, estimated to contain 26,800,000,000 tons, counting only the seams of E-Dec.

two feet or more in thickness. Both iron and coal lie high up in the hills, out-cropping along their summits and sides, and therefore can be mined under the most advantageous conditions, and placed upon the railway cars, whose tracks penetrate all the gulches, reaching every mine-mouth, quarry, coke oven, and furnace in the whole district, with the least possible expenditure of labor and machinery. Brick and fire clay also abound in these hills.

These advantages of juxtaposition and accessibility, which are hardly equaled elsewhere (unless it be at Cumberland Gap), were not the only ones, however, in view of the men who first invested capital here, and have developed Birmingham. In the present condition of commerce and civilization the question of transportation is of supreme importance; and it was this factor which decided the location of the new city where it has grown from the wilderness of abandoned cotton plantations which overspread its site in 1872.

At that time there ran through here the railway from Chattanooga to Meridian, which is now called the Alabama Great Southern. The Louisville and Nashville was making its way toward Montgomery, the Georgia Pacific was intending to build westward from Atlanta to the Mississippi River, and other roads were heading this way. The only convenient place for these railways to cross the long ridge of Red Mt. was through a gap just here, and they would converge upon and cross at this point north-west of the entrance to the gap. In view of this fact, and of the abundance and advantageous situation of the ore, fuel, and flux, a group of capitalists, of whom Mr. Thomas, the well-known Pennsylvania iron-master, was a leader, bought a large tract of mineral and valley lands here, surveyed a town-site, called it Birmingham, after England's great manufacturing center, and prepared to open mines, furnaces, and factories.

## III.

Thus Birmingham began. In 1880 it was credited by the census with 3,086 inhabitants. From '82 to '85 the iron market was woefully depressed, but all of the furnaces here kept in blast and readily disposed of their product. With the revival of the price of her staple, and under skillful steering and limitless advertising, came a tremendous "boom" which set everybody nearly crazy.

Real property changed hands half a dozen times a day, and always with an increase of price, until the most astonishing figures were paid, or, at anyrate, legally promised, as those found who were caught by the ebb of the tide. But though many lost the most, or all, of their great profits, this boom did the town great good, since it had so substantial a foundation. Thousands of people came here and remained. A great deal of public improvement was set on foot, and the fame of the place became widely bruited. There are booms and booms: this was one of the latter.

The valuation of property and the volume of business have now settled back to their normal level, but this is far higher than anywhere else in Alabama. It is noteworthy that it is the new, northerly, hill-country, mineral-working towns that prosper down here. Mobile is as dead as Pharaoh's grandmother. Selma and Montgomery plod along merely to save themselves the trouble of moving. Huntsville, Decatur, and Sheffield, on the contrary, are brisk and growing, but none of them equal Birmingham for wide-awake activity. It is the liveliest place in the South, and reminds me a great deal of what Denver was a dozen years ago. Nor can the Northern people take much credit to themselves, in this matter, as they can in some other flourishing Southern towns. The bulk of both capital and energy is Southern; but it is the pick of the Gulf States in that respect, with some good Yankee leaven in the lump.

#### IV.

The whole northern third of Alabama, west of Jones Valley, is underlaid with coal, nearly half a million acres being contained in this county of Jefferson. It crops out in the hills, is mined very easily from thick seams, and run down to the railway, or coking ovens, on inclined tram-ways that reduce the cost of handling to the minimum. The horizon (Roger's "No. XII.") is the same as that of the fine New River and Pocahontas coals of West Virginia; and of course it is excellent for fuel. It will coke, but hitherto the coke made here has not been equal to that of Kentucky or West Virginia. It is believed, however, that this is due more to carelessness and inexperience in making it, than to defects in the quality of the coal itself, and that after a time a far better grade of coke will be made.

The labor employed at the coal mines is almost entirely negro, and consists largely of convicts leased from the state by the mine owners, as is common in the South. These and the neighboring iron mines take nearly all the convicts, which are increasing in number with quite alarming rapidity. At present about 1,400 are working, nine-tenths of whom are black. Most of these stay on after the expiration of their sentences, finding themselves in possession of a lucrative trade, and in a society which is largely recruited from ex-convicts and made up otherwise of men and women who are by no means disposed to give them the cold shoulder on account of their "misfortune," unless they become *too* bad, in which case they shoot or hang them in short order. There are exceptions, of course, but in general the black miners and other rough laborers are an exceedingly ignorant, brutal, and vicious lot. They have gathered here from all parts of the remoter South, are closely mixed with convicts, ex-convicts, and outlaws, are given the benefit of no regenerating influences of any kind, and valued simply for the work they do. Their pay is good, but it is gambled away or drunk up as soon as got, and not one in a hundred ever saves a dollar. The exceptions to this are so few as to be very conspicuous, and are not likely to increase so long as the sentiment of the community in which he lives denies to the negro the right to that self-respect which is at the base of ambition and pride or a desire for improvement.

There are now about a dozen coal mines, having a daily output of about 10,000 tons. The bulk of this is used in this locality, mainly going into coke for the burning of which the district now has 4,500 ovens.

#### V.

Iron is the main factor in Birmingham's growth and prosperity. The ore is mainly one kind, suitably named "red fossil." Near the crest of Red Mt. an undulating stratum of it is found, from 16 to 40 feet thick, the outcrop of which can be traced for some 45 miles north-east and south-west. It is exposed in cliffs and hill-tops along the northern side of the range, and dips south-eastward at an angle of about 35 degrees down the hill and indefinitely under the surface southward. This stratum consists wholly of finely broken shells, sponges, and other remains of the life of the old Silurian



sea, and was once an ocean beach, made up of shells, etc., which gradually solidified under the cementing action of the sea-water. Into this *coquina* acidulated waters bearing iron infiltrated until the whole mass was impregnated and to a large extent replaced by a carbonate of iron. This ore carries from 40 to 60 per cent of metallic iron and is easily smelted. On the surface, and sometimes deeply in crevices, it has decomposed and oxidized to a deep reddish brown or rust color, and parting with much of its lime has disintegrated until the miners can simply shovel it up like sand; but deeper down it appears as a hard black rock which must be drilled and blasted. Along the outcrop it is simply picked down and quarried, like so much building stone, and railway tracks are laid right into the huge excavations. Tunnels are also driven in from the base of the hill to the deeper parts of the vein. In either case the cost of mining is about as low as possible, although the wages paid are so good that industrious miners often make \$150 a month,—mainly white men who employ two or three negroes to load and push out their cars for them.

#### VI.

The smelting of nearly all this ore is done here, where no less than 25 furnaces—some of extraordinary capacity—are perpetually in blast. Iron-masters generally prefer to mix with the red ore a quarter or so of the brown hematite; but that ore is rare in this vicinity, and most of the Birmingham pig is made from the red ore alone, apparently with equally good results. The rough labor at the furnaces is done by negroes, who get about 20 per cent less wages than white men elsewhere receive for the same work; but almost all the superior labor is in the hands of Northern skilled men, to whom higher wages are paid than they could get North, so that the other saving is compensated for. The cheapness in iron making in Alabama does not consist in the saving of wages, but in the inexpensive way in which all the raw materials can be got

together at the furnace. Many furnace owners mine their own iron, quarry their own limestone, dig their own coal, burn their own coke, and haul it by means of their own locomotives and cars.

#### VII.

The pig iron made in and about Birmingham is not good for Bessemer steel. (Experiments are being made in steel making by the basic process, and if they succeed a new impetus will be given to industry there.) For foundry and rolling-mill purposes, however, Alabama iron stands as high as the very best, and finds sale from the Atlantic to the Pacific. Scientific tests show that its tensile strength is very high—perhaps the highest; and it is a fact that it has driven Scotch irons almost wholly out of the American market. The price, in common with all iron, steadily has decreased, and apparently has not yet reached bottom figures. It is now sold, at the furnace, on the average, for about eleven dollars a ton. This decrease has accompanied an increase in the production of iron in the United States at a rate which has more than trebled the consumption since 1878, and now amounts to over seven millions of tons a year. Another noteworthy concomitant of this is, that whereas a few years ago the average furnace carried over 30 per cent of stock, now an average of less than 4 per cent of their product will be found held in stock—not much more than a fortnight's supply. This shows that the demand for iron in this country is almost equal to the possibility of supply, and is accounted for not only by the increase of our population, but by the great number of new ways, as well as the remarkable expansion of old ways, of using this useful metal which has recently come to take the place of wood, brick, and stone to an enormous extent. In view of this, and knowing the high quality of her product, Alabama in general and Birmingham in particular is steadily enlarging her iron-making power and adding to her income.

## THE EXTERMINATION OF AMERICAN ANIMALS.

BY W. T. HORNADAY.

**W**ILL it come to pass that some fine morning about the year 1910, we will wake up and find there is not a wild animal of any kind, larger than the red fox, left alive in the United States? It begins to look like it.

In a few more years our greatest American institution will have disappeared forever. Before we are aware of it, we will cease to be the proud possessors of a "wild West." Even now until you go out to seek it, you cannot possibly be made to realize or understand how fast it is fading out.

Our frontier is now the Pacific coast, and what remains of the "wild West" exists only in shreds and patches. A good railway map of recent date will show you that even the wildest and most remote regions of the western United States are being fairly gridironed with railways. Every Western state and territory, except Nevada, is crossed by at least two lines, and the more important systems are all sending out numerous branches in every direction. The new trans-continental line, the St. Paul, Minneapolis, and Manitoba railway, cuts through the very heart of what was, until two years ago, the last stronghold of the Rocky Mountain goat, mountain sheep, elk, and woodland caribou. The St. Mary's lake region and the Kootenay country is all laid bare to the game-killer, the miner, cattle-grower, granger, and lumberman.

Every nook and cranny of the United States is now easily accessible to the man with a gun. Already the railroads have so thoroughly opened up the West that it is not only possible but easy for an Eastern sportsman to reach any portion of it by two weeks' travel from Broadway. In other words, a six weeks' vacation and five hundred dollars will allow any enterprising hunter to spend two weeks in any one of the best game localities in the United States, and get home again. The multiplication of Western railways is cause number one for the extermination of our finest game animals.

The second cause is to be found in the great perfection and variety of the modern breech-loading fire-arms and fixed ammunition, and

the cheapness of both. Winchester, Ballard, Maynard, Colt's, Remington, and Marlin rifles are being turned out annually by the cord, and the most of these are sold at prices ranging from \$18 to \$24. They are so cheap that every poor man can have one and a very poor man can have two. Tons of loaded cartridges for all these deadly weapons are manufactured and used every year. A really fine breech-loading double-barreled shot-gun, good enough for anybody, can now be bought for \$30, and the sportsman need not even load cartridges for himself if he does not wish to.

Ordinary breech-loading rifles are certainly bad enough for the game, but in order to give the great American duffer a chance, the magazine repeater was invented. This weapon is designed expressly for the benefit of those who cannot hit with the first shot. With the Winchester, the Colt's lightning repeater, and the like, the "g. a. d." stirs up his game with his first shot, and when it starts to run, he pumps lead after it, shot after shot in rapid succession, until by main strength and awkwardness he brings the animal down or sends it away with a mortal wound. I know precisely how it is for I have been there myself. Tell it not in Gath, but for one season I used a Winchester.

Cause number three for the disappearance of American quadrupeds is, that of the residents in the game localities, nearly every man is bent on killing game for every conceivable purpose, and no one makes it his business to preserve it. The granger who lives within reach of deer, elk, or antelope, feels that in justice to himself he must kill all the game he can before some one else kills it, and *before it is all killed off*. I have seen men who were so utterly shameless in the slaughter of game for paltry pelts that I really believe they would shoot their own dogs if their hides were salable at fifty cents each. In Salt Lake City I met a rascally "professional" hunter from Rawlins, Wyoming, who had in his possession, for sale at one dollar each, *thirty-four* little spotted fawn skins, from the young of the mule deer (*Cariacus macrotis*), not one of which came from a fawn over three weeks old.

There was no sale for them in Salt Lake City, and so they were to be sent to Denver to be made into waistcoats. Now, what are the Colorado and Wyoming authorities about that a spotted fawn skin can see the light of day without subjecting its owner, or holder, or wearer, as the case may be, to a fine of \$25? And yet this is only a fair sample of what is permitted in the West. I am told that in some localities spotted fawn skins are so greatly in demand that dealers advertise for them regularly. I believe any man who would kill a spotted fawn for the sake of getting its skin to sell for a dollar would steal a sheep if he could get a chance.

The American bison, in a wild state, at least, is already practically extinct in the United States. I say practically, because there are only about eighty-five head left alive in this country, and these are going fast. I leave out of this count the two hundred head in the Yellowstone Park, because they owe their existence solely to the fact that they are rigidly protected by United States soldiers, quite as if they were in a zoölogical garden. Aside from these latter, the only survivors of the six or seven millions which were alive eighteen years ago, are a few small bands of stragglers, aggregating the number given above, scattered through four or five different localities.

There is a rumor that there are about five hundred fifty wild buffaloes in the British northwest territory, between the Athabasca and Peace Rivers, but its truth is very doubtful, and it is impossible to verify it. Ever since 1879, the Indians who inhabit what was up to that time the British buffalo range, have been in a starving condition through lack of the buffaloes they once slaughtered so recklessly and improvidently. Our Indians are fed and clothed by the Government or they, too, would be in the same condition.

The elk will be one of our next species to go. He is large, conspicuous, his magnificent head and massive antlers are a great prize. The elk is easy to kill, and at present the trade in elk heads and antlers is a well established business in the West. At one time, this species inhabited nearly the whole of the United States, but it has totally disappeared from about nineteen-twentieths of its former range, and is now to be found in but a comparatively few localities in Montana, Wyoming, Colorado, Idaho, Oregon, and Washington. Once the elk was a com-

mon inhabitant of the prairies bordering the Rocky Mountains, and as far east as Minnesota. Herds of from fifteen to forty individuals were by no means uncommon. Sometimes whole troops of cavalry turned out to hunt them on horseback.

With the exception of a few widely scattered stragglers in a very few localities, the elk, as a denizen of the great plains region, is gone forever. Where once they were numerous, only bleaching skulls and white, crumbling antlers remain,—ghastly specters of a fast vanishing race. At present, the elk is found only in the regions which afford the best shelter, usually in timbered mountains, or in the pine and cedar brakes of the wildest and most broken "bad lands." There are just two chances for the survival of the elk in the United States. The first lies in the possibility that the states and territories now inhabited by them, will awake, before it is too late, to the situation and appoint salaried game wardens for the protection of game. The second lies in the chance that in the event of the worst coming to pass, the herds that are breeding in the protected wilds of the Yellowstone Park might serve to perpetuate the race.

The beautiful, and I might even say companionable, prong-horned antelope seems absolutely certain to be exterminated (outside the Yellowstone Park), probably within the next ten years. It is strictly a prairie animal, although it goes wherever there are open plains or park-like meadows, even to a height of seven thousand feet. It is shy and wary, but for all that, it is a bungling hunter who cannot finally outwit him and bring him down. Nothing can force the prong-horn into the rugged brakes and timbered mountains to which the elk and mule deer have retreated for safety. He will live on the plains or die, and so year by year they are being thinned out with the rifle. For every fawn born in a given year, probably three or four individuals are killed. By a fatal coincidence, the favorite home of the antelope is also the most desirable grazing ground for the range steer; and it need hardly be said that antelopes and cowboys cannot both live in the same country, at least for long. Unless there is immediate intervention of some effective nature, the prong-horn, by all odds the most charming and picturesque creature of the plains, is doomed to certain extermination. All things considered, it seems more than

probable that this will be our next species to go.

Although the moose ranges so far north (into the Arctic regions) that there is no danger whatever of its extirpation as a species, it is almost certain to entirely disappear from the United States within the next ten or twenty years. At present, there are in all probability, not over one hundred fifty moose in the entire United States, if there are even so many. These inhabit only three localities, northern Maine, the extreme northern part of Minnesota, and certain portions of the two main ranges of the Rocky Mountains north-west of the Yellowstone Park, up to the international boundary. The moose is a much greater prize than the elk, the head of a large bull being worth \$75, and easily sold at that price. Maine is doing her utmost to restrict and regulate the killing of her moose, but beyond a doubt, they are being killed faster than they breed.

What is wanted in Maine, Idaho, and Minnesota is a law absolutely prohibiting the killing of moose, or the owning of a fresh moose skin or head, for ten years. That is the way an effete monarchy of Europe would establish the few remaining moose. Of course, a few lawless American citizens would pronounce such a law a brutal outrage, for we have seen that in this country nearly every hunter and guide is born with a settled conviction that he has a divine right to do just as he may please about killing game, law or no law. It is now an open question whether the two states and the territory named will enact and enforce laws affording absolute protection to their moose, or let them go by default, as they are now going. If the former, then the moose will go quickly, for he is too big to last long.

The caribou also is found in but three general localities in the United States, the same as those inhabited by the moose, except that in Idaho it does not occur so far south. Fortunately for this animal (the woodland caribou), it loves thick woods, and it will be many a day ere it is either killed out or driven out of the fearfully thick, tangled, and almost impenetrable evergreen forests of northern Idaho and north-western Montana in what is known as the Kootenay country—and, in the words of the immortal Rip, "may he live long and prosper."

The black-tail, or mule deer, has sense enough to retreat before his slayers into the

worst brakes he can find, but for all that he will be dead and gone long before the extirpation of his congener, the Virginia deer, or "white-tail." The latter skulks in the thickest timber he can find, not even disdain-ing willow copses, and in autumn the dead leaves under the hunter's unwilling feet are so many alarm signals to the alert and keen-eared white-tail. It is probable that because of its keen wits, this species (*Cariacus Virginianus*) will never become extinct, even in the eastern United States.

The Rocky Mountain goat, which inhabits north-western Montana, Idaho, Colorado (so it is said), Washington, and northward through this region to Glacier Bay, Alaska, will never be exterminated in Alaska. But its fate in this country is sealed. The time was when hunters could not get at Mazama, but now all his haunts are accessible, and one of the results lies before me on the floor. It is the milk-white skin of a big, shaggy old "billy," nicely tanned and dressed, one of a lot of *seventy-five skins* of this species which I bought last summer of a Brooklyn tanner for the pitiful sum of \$1.50 each. Mark you how nearly worthless these skins are, that they are sold on the Atlantic coast, tanned and dressed, at such a price—hardly more than it is worth to tan them. The rare and little known Rocky Mountain goat is being slaughtered wholesale for a paltry pelt and a head for mounting. Is it not too bad?

As to the mountain sheep, or big horn, ditto.

An old fur buyer who used to patrol the West and buy up furs by the car-load, writes me from Minnesota that the fur-bearing animals are all gone, and the fur business is dead forever. A trip of 5,000 miles to and through British territory yielded the above information and nothing more. The Hudson Bay Fur Company is winding up its affairs and closing its posts because of no more furs to buy.

Although the beaver is in no real danger of being exterminated, he is no longer to be trapped profitably. Now the trapper is making an onslaught on the once despised and spurned musk-rat, and even the poor little gray rabbit, many thousands of which annually yield their miserably poor peltries to the furrier in lieu of the beaver, otter, mink, marten, and sable. Lynx and bear fur, which once were not considered fit to use, are now on the top shelf of the furrier, next to



silver fox and seal skin. Even the monkey finds his skin in requisition. Next will come horse-hide, then rats, after that elephant skin, and there the furrier will have to pause and hang his harp on the willows.

But for the Alaska Commercial Company and the two Seal Islands of Alaska, the fur seal would have been extinct years ago. The southern fur seal of the west coast of South America was exterminated nearly a century ago. Once the northern fur seal occurred as far south as Lower California, and even as recently as 1869 it was abundant on the coasts of Oregon, Washington, and British Columbia. The poachers of the Pacific coast have determined to exterminate this species in spite of all laws and all decency, by shooting them in the water, and it remains to be seen whether this great Government is more powerful and resourceful than the gangs of lawless thieves and marauders of the Pacific.

The Californian elephant seal (*Macrorhinus angustirostris*), once numerous on the coast of the two Californias, has been entirely exterminated by seal hunters for its oil. The very last individuals were killed in 1885 at San Cristobal Bay, and fortunately their skins and skeletons were preserved for the National Museum, which has shared them with two or three other great museums.

For years it was thought that the West Indian seal (*Monachus tropicalis*) was extinct, but in 1886 Mr. Henry L. Ward, of Rochester, N. Y., discovered a colony alive and flourishing on a small island in the Gulf of Mexico, near the Mexican coast.

Both species of the walrus are becoming rare and hard to find where once they abounded in great numbers. Two words tell the story—oil and ivory. It is my belief that both species are very close to the point of total extermination—far closer than most people have any idea.

The great Arctic sea-cow, or rhytina, was totally blotted out many years ago by whalers who killed it for food. Its congener, the manatee, now exists in only one locality in the United States—eastern Florida—near the head of the Indian River. Every now and then I declare to some interested party that one large and remarkable American mammal will be extinct in this country before the

people of the United States even know what it is—and that is the manatee. In reply, my listener invariably says, "And what is a manatee?"

Evidently we are destined to see nearly, if not quite, all our game quadrupeds vanish before the grinding progress of civilization and persecution at the hands of the man with the gun. The bears are all going fast, particularly the grizzly. The wolves and foxes are going from the West by poison, because they kill calves and lambs. A few "milliners' taxidermists" of the cheapest and meanest sort are systematically and by wholesale slaughtering all the roseate spoonbills, egrets, herons, terns, and small gulls of the Atlantic coast that industry can find and shot bring down. They kill birds by the barrel, "for millinery purposes," with as little concern as a farmer digs and markets potatoes. The time is coming when there will not be an edible duck on the Atlantic coast. The market hunters are exterminating them with punt guns. Those on the Potomac are doing it in perfect security, almost within sight of the dome of the Capitol. There is not now one duck on the Potomac where there once were a round dozen. The great auk was exterminated on the Labrador coast for its feathers, and the Labrador duck has also but more recently become extinct, partly through natural causes, so Dr. Stejneger thinks.

What is the remedy for this general war of extermination? Game laws and paid game wardens, in general circulation. There is nothing more simple. Mr. Theodore Roosevelt has just assured me that there is light breaking in the West, that market-hunting has been stopped; that Montana is now appointing game wardens to enforce her game laws, which of themselves are excellent; that a general sentiment in favor of real game protection is crystallizing rapidly throughout at least a portion of the West. This is indeed good news. Perhaps Western legislators have found out that game laws do not enforce themselves, and that competent, energetic salaried game wardens are absolutely necessary. Perhaps, then, we are to have a "wild West" right along. We certainly will as long as there are plenty of wild animals there.

## THE ISLAND OF JERSEY.

BY ERNEST LAMBERT.

THERE is a little island off the French coast, midway between Cape La Hague and Cape Fréhel, which possesses a peculiar interest for Americans. It is the home of a hardy and intrepid race, and was the birth-place of that Sir George Carteret who, in 1664, joined with Lord Berkeley in purchasing from the Duke of York the territory described as "Nova Cæsarea," in the original New Netherland charter. Sir George, in the course of a checkered career, had been at one time governor of Jersey, which remained loyal to Charles during the civil war, and was the last commander to lower his flag to Cromwell. The new territory was christened in his honor, and thus was perpetuated in the New World a name not mighty in itself, but as full of inspiration and romance as that of many a greater land.

Jersey, the ancient Cæsarea, is the southernmost of the Channel group, and is about ten miles long and six broad. Until as late as the eighth century it was joined to the main-land of France, and the good Bishop of Coutances used to cross on a plank to visit this part of his diocese. To this day oysterdredgers occasionally bring up bits of trees from the bed of the thirteen-mile strip of sea which now divides it from the Norman coast, and there is a tradition of an extraordinary low tide early in the last century when the streets of a submerged town were visible. The shore of one of the largest bays is still strewn with grassy trunks which have lain there since the tide covered what was formerly a meadow; and the "oldest inhabitant" remembers the time when the sea came up to the town church, now some distance inland, and when as a boy he picked blackberries in places where the waves now break in long lines of foam on the smooth sand.

The island slopes to the south. It is one large orchard, broken only by strips of green pasture and dotted with ancient churches and square-towered, moss-grown manor houses, around which quaint villages cluster, with the pleasant town of St. Hélier's adorning a hillside on the south and protected by martello towers and mediæval castles.

St. Hélier's takes its name from an ascetic friar who in days long remote abode on a barren rock in the bay, where he was murdered by a band of Norman pirates. His rude hermitage still exists, with the stony floor, worn by his sandaled feet, and the identical slab on which he threw his weary form in the intervals between *angelus* and vesper. It has few old buildings, but the streets are narrow and tortuous and are filled with a motley and picturesque throng. It is strongly garrisoned. Bugle notes echo from its fortress at all hours of the day and night. From a conspicuous signal-post floats the red flag of Great Britain, and scarlet-coated fusiliers guard the majesty of the lieutenant-governor who represents the crown, and remind the stranger that English supremacy has endured here for many centuries. But as in Lower Canada, French is spoken almost as much as English. In the courts cases are argued and decided in both languages. In the island parliament, however, French is the only official tongue, and Réches reports that in 1880 a petition was rejected simply because it was framed in English, "a language the deputies could not understand." A French version of the Episcopal liturgy is used in the parish church, and most of the names in the directory are unpronounceable to any except French scholars. The original inhabitants, of whom the Carterets are a distinguished example, use a third language for their daily intercourse; and this, it has been discovered, is no corrupt *patois*, but one of the ancient Romance dialects, in which the troubadours hymned their tender sentiments and the charms of the fair dames of the Middle Ages were enshrined in glowing verse.

In the Channel Islands, time may change the surface of the country, but archaic customs flourish unimpaired. The St. Hélier's town library, one of the dustiest and mustiest store-houses of ancient tomes that ever delighted the nostrils of a book-worm, is full of learned treatises on the origin of the island law. The controversy as to whether Norman or Germanic influence prevailed in its formation has been waged with much heat and en-

ergy; but impartial students agree that it antedates both the Norman and Germanic eras, and is in fact of purely Aryan origin.

Long before Carteret's famous ancestor overcame Maulévrier, the Norman seneschal, who endeavored to subject the island to French domination; before the Jerseyman, by the repulse of Bertrand du Guesclin's attack on Mount Orgueil won the distinction of being the only English dependents to resist successfully the "Constable of France"; before Duke Rollo landed at Gorey with the daughter of Charles the Simple, whom he had been to Normandy to wed; before, even, the Druids had lighted their altar-fires and offered human sacrifices in the stone temples whose ruins still survive, this tiny speck in the sea was the stronghold of a sturdy, intelligent people, equipped with the rude weapon of a primitive civilization, and shaping their lives in conformity to a glimmering notion of the common weal. Their descendants' protests and petitions have always been for the continuance of customs which have endured from "time immemorial," whose origin is shrouded in the mists of antiquity; and the identification of those customs with the mysterious Oriental race who, ages ago, strayed forth to people Europe, points to a history independent of the six great European families and an origin at least coeval with theirs.

While the islands belong to England, they are governed directly by the Queen in Council. They have their own parliaments, elect their own representatives, and make their own laws. Their people are so peaceable that, although the population is actually the densest in the world, twelve policemen sufficed until recently to preserve order in the whole of St. Hélier's, which has about 30,000 inhabitants. In Jersey there have been less than five murders in a century. Executions are performed in public; and at these the sheriff's guard is composed of aged halberdiers, who enjoy certain political privileges and immunities in consideration of their undertaking this office. The *clameur de Haro*, a cry raised against trespassers, is a recognized and legal summons to justice.

Tradition has it that a helpless islander, seeing Rollo approach when an intruder was meddling with his landmarks, fell on his knees and cried, "Ha Ro! Ha Ro! á l'aide, mon prince!" Whereupon Rollo immediately in-

terfered and thrashed the luckless trespasser to within an inch of his life.

Until early in the present century, an enormous communal plough was kept in the rural parishes for use on special occasions, when the farmer employing it was entitled to call on his neighbors for aid; and a recent writer in the *Quarterly Review* says that among the smaller farmers there is still in force a system of joint stock labor and cattle.

Aside from the soldiers supplied by England, the island relies for its defense on a militia in which every able-bodied native has to serve; and once a year, on the Queen's birthday, these sturdy warriors repair to the sands along St. Aubin's Bay and march and counter-march and burn much powder and roar themselves hoarse and red in the face and salute the rising tide with martial tunes, under the approving eye of the lieutenant-governor, in a cocked-hat and feathers.

In their ordinary occupations these worthy folk are sober and industrious. The ancient system of gavel-kind has divided their farms into ridiculously small holdings, but the land is unusually productive, thanks to careful tilling and the use of a peculiar sea-weed for manure. This weed, called *vraic*, is indigenous. It grows on the rocks below high-water mark, and has thick round stems and broad leaves. It is cut only at certain seasons, and then the farmers turn out in a body with their primitive implements and obtain hundreds of cart-loads from a single crop. There are good quarries on the island, and granite and apples are staple articles of export. But the islander's fortune is generally sought away from home. The sea is about him from his birth. Half his family are sailors. A large fleet of smacks, built at St. Hélier's and Gorey, carry on an important part of the English coasting trade, and vessels are constantly going and coming from Newfoundland, with which dreary region and the countries along the Mediterranean his fathers have long maintained a profitable commerce; and so his aspirations materially incline to other lands. When the Cabots fell on the American cod (Jersey is full of Cabots, by the way), the islanders were among the first to discern advantage in their sale to the fish-eating Catholics of Italy and Spain; and for many years they have cured and dried vast quantities of bacalar along the Gaspé coast. But the business is in the hands of a few monopolists, and queer stories are told of

"white slavery" among the clerks, who are poorly paid, held fast by indentures and not allowed to marry.

Until lately, there was not a church in the whole of Gaspé nor any women or wild animals or other sources of harmless amusement. In winter, ice shuts it out from the rest of the world, so that beyond the excitement of superintending the shipment of quintals of cod and checking the accounts of native fishermen, the Jerseyman's life in "the land," as he calls it, is dismal enough; and if, as frequently happens, the cold and foggy climate kills him, he looks upon it as merely a happy release. Such of his stay-at-home brethren as are not farmers derive their principal revenues from cockney tourists, who cross from Southampton and Weymouth in shoals and drive noisily through the shady woodlands behind four horses in huge painted vehicles like unto those in which gaping Britishers are whirled along the Paris boulevards.

The Jersey cow, through which the island is principally known to Americans and the world at large, is really not a Jersey cow at all. Nobody knows exactly when it came from Alderney, any more than when Alderney first got it from France; but for the best part of the present century its genealogy has been as carefully noted as that of any peer in Debrett, and its family blue blood more carefully preserved from plebeian taint than that of any Hapsburg or Hohenzollern. Wherever you roam about the island, you see it tethered by the horns to a billet in the ground, quietly cropping the tender grass or contentedly chewing the reflective cud amid the fairy-like pastures in which the country abounds. In spite of its aristocratic lineage, it is quite sociable and agreeable, and if you are a person of tact it will approach you and permit you to inhale its balmy breath and gaze into the liquid depths of its melting brown eyes in the most unaffected manner in the world.

Collet, the French authority on cows half a century ago, praised it for its handsome yield of milk. The Belgian Wetcherlin, curiously enough, describes it as badly formed, but with its defects "uniting in an agreeable whole." He thinks its yield of milk small in proportion to the quantity of food consumed, but rich in quality, and the fame of the pats of delicious golden butter which the peasants' wives bring to market between fresh green cabbage leaves

seems to have already reached his ears. Yet on the whole he regards it as rather a useless ornament with which rich people in England considered it the fashion to decorate their pastures; and even in that country this delightful creature long encountered prejudice and opposition. Milch-cow experts declared that it was too delicate and tender ever to become widely popular, that it could never stand a sea-voyage, and that the best thing for it to do was to stay at home. Perhaps it is no less delicate and tender now than it ever was. Indeed, judicious in-breeding has raised it to a condition of perfection that any other aristocrat might envy; but the St. Hélier's herbook contains the duly attested birth-certificate of many a choice "lass," or "scuris," that has since been naturalized in the blue grass region of Kentucky or among the pleasant valleys of the Pacific slope.

Thackeray, I think, in "The Adventures of Philip," refers to Jersey as a pensioner's estate. This character it still retains, and the airs and affectations of its half-pay aristocracy are as droll as such things usually are. Social glory, of course, centers about the illustrious person of the governor—a harmless veteran, whose teeth and usefulness have alike departed; and his levées and entertainments are invested with great state and ceremony.

Between the ornamental beings who officer the garrison and the local "gentry," distinguished by this name from the natives who are only "very respectable," there is a constantly smoldering feud. But aside from its "demons of fashion," the town shelters many a quiet philosopher and whilom man of the world, who beguiles the evening of his days by fishing and lounging at the pier heads, looking seaward through a telescope, watching the circling flight of gulls or discussing the habits of the turtle and the sea-serpent with some bronzed old skipper who has given up his trade.

The place, of course, is full of relics and antiquities. It contains the tower whence the celebrated Dragon de la Hougue Bie performed his cannibalistic sorties in quest of tender and toothsome damsels, and a considerable fragment of the original church of St. Brelade, which every plough-boy knows was new in the year of grace 1111. The record is lost of the mansion which sheltered Henry VII. when he came across the Channel in his youth; but there is still preserved



at Elizabeth Castle the spurred riding-boot worn by the fugitive Charles II. during his six months visit, when Jersey was the sole remnant of his actual dominions. The Bel Royal cottage in which he hid from Cromwell's Ironsides is still standing, and so is the fortress whose dungeons imprisoned the Puritan Prynne.

The histories may or may not report that Raleigh was once its governor, that as far back as the fourteenth century Pope Pius IV. hurled an anathema against its enemies, and that there was a time when privateering and smuggling were accounted honorable industries and success in them was no bar to social distinction. But Jersey is not intimately associated in the popular mind with any great name; no man of genius ever did for it what Tennyson has done for the Isle of Wight, Victor Hugo for Guernsey, Napoleon for St. Helena, and Thomas Moore for the calabash gardens of Bermuda.

The casual observer remembers that Jersey was the place whence Landor fled from his wife; that H. D. Inglis, the genial foot-traveler, wrote a charming book about its curious customs; that Anthony Trollope organized its post-offices; that Millais, the famous painter, is the son of a King Street druggist; that Jules Verne visits it periodically in a tiny yacht; that it produces famous beauties and the founders of important American steamship lines. But he may not remember that Victor Hugo, after his banishment from France in 1852, originally took up his residence near St. Hélier's, and that the circumstances of his subsequent expulsion form one of the most exciting chapters of the strange history of this great French poet and patriot.

*Jersey dort dans les flots, ces éternels grands-curs,*

*Et dans sa petitesse elle a les deux grands-curs :*

*Ile, elle a l'océan ; roche, elle est la montagne ;  
Par le sud, Bretagne ; Normandie par le nord,  
Elle est pour nous la France, . . .*

he says of it in the "Lyrics." And yet it was not destined to be long a France for him. He landed there on August 5, 1852, after hav-

ing been driven from Belgium. He rented a small house near the beach in which his bedroom overlooked the sea, and spent his time in writing poetry and associating with other exiles. In 1854 Sir Robert Peel made wrathful by an oration of Hugo over the grave of one of these associates, questioned the right to an asylum in English territory of a man who considered Queen Victoria's visit to Napoleon III. a degradation. Hugo replied with a letter to the local organ of the exiles, and followed it by the publication of a mock communication from Félix Pyat, then in exile in London, to the Queen. These documents aroused great indignation, for Jerseymen are intensely loyal, and resolutions were passed at a public meeting declaring that the island was "no longer a place of safety" for the exiles. On October 27, 1855, Hugo received official notice to quit the island, and on the 31st he departed for Guernsey, where, as everybody knows, he lived until Napoleon's downfall. Besides his poems about the Channel Islands and the great novel whose scene is laid among them, he published in 1882 and 1883 two short descriptive accounts, and his sons have written about them eloquently and at length.

Quite recently, other and less harmless exiles have sought refuge in Jersey—the Jesuit priests who invaded it in force after their expulsion by Jules Ferry and now possess some of the finest property on the island. Many French families lived there during the war with Germany, and from one end of the island the Breton coast can be seen basking in the sunshine, with the spire of the cathedral of Coutances raised like a finger against the blue sky. The sympathies of the inhabitants, however, are entirely English. The chances are that the Queen and her descendants will continue to control them indefinitely. Yet they are high-spirited and independent and know how to maintain their rights; and nobody would be rash enough to assert that imperial indifference or abuse might not cause ultimate rupture and even lead to the unique spectacle of the formation of an island republic.

## RECENT OBJECTIONS TO THE BIBLE ANSWERED.

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### FIRST PAPER.

TO simplify this presentation let it be understood that we take for granted (1) that there is a personal God who governs the world; (2) that God has revealed His will to man; (3) that we have such a supernatural revelation in the Bible; (4) that as the Bible is of divine origin, it has an authority. The object of this paper is not to confute by any elaborate arguments those who reject the Bible as the Word of God and deny its authority, for in such a case the method of treatment would be different, but to answer from a Christian standpoint, in as simple a manner as possible, some of the objections which in recent years have been urged against the inspiration of the Bible. The writer simply takes the *apologetic* position, and holding that the Bible is the Word of God in the language of men, and that its authority is absolute as a rule and guide for our daily life, and absolute as the rule of our faith, seeks to show how the believing Christian may answer the objections now urged against it.

The real question at issue is this: Is the Bible authoritative? Can it be implicitly believed? Is it the rule of our conduct and the absolute rule of our beliefs? Is it the Word of God? To all these questions our answer is in the affirmative. The objections which are raised will have to be answered. It is scarcely necessary to say that to do justice to the subject an article should be written on each point discussed.

Ten of the leading objections against the Bible have a bearing on its inspiration, for if the Bible is not inspired, it can have no absolute authority.

*Objection 1. There is no agreement about the nature of Inspiration. Who is to decide?*

That there are various theories of the nature of inspiration does not prove that the Bible is not inspired. The question is not one of theory but of facts. The Bible alone can decide which is the true view. Of the six different theories commonly spoken of, only one can be true.

1. There is no foundation in the Bible for

the theory that it was written by Natural Inspiration, such as Homer, Virgil, Shakspeare, and Milton possessed in an eminent degree. This view identifies inspiration with genius, and makes the Bible simply *one* of the sacred books of the world, a view held by Theodore Parker, Kuenen and many of his followers.

2. Nor does it teach the theory known as the Universal Christian Inspiration, that it was written by means of the illumination which every Christian may have. This view was advocated by Schleiermacher and is substantially held by Farrar and his school.

3. Nor does it favor the theory known as the Partial or Essential Inspiration, the watchword of which is, "The Bible contains the Word of God," which allows discrepancies and like imperfections, such as pertain in some degree to the most trustworthy historical writings. This is the popular view of the present day and is held by the advanced wing of modern Biblical scholars both of Europe and America.

4. Equally unfounded in Scripture is the Illumination theory, that there are different degrees of inspiration, that the Bible is not equally inspired, but that there are four degrees of inspiration: (1) superintendence, (2) elevation, (3) direction, and (4) suggestion.

5. A fifth view is the theory of Mechanical Inspiration, taught by many dogmatists of the seventeenth century, which ignores the human altogether, and makes the sacred writers but the mechanical instrument, the pen of the Holy Spirit.

6. In contradistinction to all these false views of the nature of inspiration, the Bible itself testifies that it is the Word of God in the language of man, truly divine and at the same time truly human, that notwithstanding the exercise of human agency in writing the Bible, it is all alike divine, and notwithstanding the divine agency employed in its composition, it is all alike human. This view that the Bible is the Word of God and that all parts of it are equally inspired, is known by the name of Plenary or Full Inspiration. It is the view held by the most conservative Biblical scholars of the day. It implies that

the Canonical Books of the Old and New Testaments are, in the original tongues, and in a pure text, the perfect and only rule of life and faith.

A. The Biblical Argument may be briefly presented as follows\*: (1) No man can deny that Moses and the prophets profess to have received a revelation from God. (2) The New Testament teaches us: (a) that Christ promised to the apostles the aid of the Holy Spirit; (b) as a special and extraordinary gift; (c) that this promise was fulfilled in a special manner on the day of Pentecost; (d) that special gifts of the Holy Spirit were also given to the fellow-laborers of the apostles (1 Cor. 12: 4-11, 28; Rom. 12: 4-6; Eph. 4: 11, 12; 1 Tim. 4: 14; Eph. 3: 5). (3) Christians, since the time of the apostles, have never laid claim, when in the possession of sound reason, to divine inspiration, and to an authority like that of the apostles. (4) The writers of the New Testament declare plainly and boldly that they were inspired (Gal. 1: 11, 12; Acts 15: 28; Eph. 3: 3-5). (5) This claim of the sacred writers to inspiration and to authority was admitted by their contemporaries and successors, and since the completion of the Canon has been admitted by the Christian church.

B. The Historical Argument has also great value. (1) There is but one way to explain the change produced upon the apostles from and after the day of Pentecost,—they were inspired of God. (2) There is but one solution of the wonderful history of the life of St. Paul,—he was under the special teaching and guidance of the Holy Spirit. (3) The establishment of Christianity, by men the most obscure, and, humanly speaking, the least capable, is a fact historically inexplicable without divine intervention. (4) If we admit revelation, we must also conclude that the men who were its organs, were inspired to announce and record without error or imperfection what was revealed to them.

C. The Critical Argument is the name given to the proofs derived from the nature of the sacred books. (1) The grandeur, truth, lofty aims, and sublimity of the Bible furnish a proof of its inspiration. (2) It is impossible to produce harmony among thinkers and writers, but the Bible, although written by

various authors and during fifteen centuries, manifests a harmony which is without parallel, and can only be explained in one way,—that it has a divine origin. (3) Another important proof is the fulfillment of Biblical prophecy. Those who deny the supernatural refuse to admit this truth, but the evidence cannot be overthrown. (4) The harmony which subsists between the doctrines of the Bible and the necessities of the soul, in that the most profound needs of the soul are satisfied by the Scriptures, is also a strong proof of their divine origin.

If on the one hand the testimony of the Bible is that it is of divine origin, it also bears equally strong testimony to its humanity. (1) The inspired writers retained their mental activity, and were not passive machines, but intelligent writers (Acts 15:28). (2) They everywhere exhibit human affections and emotions. (3) Their individuality is displayed in their writings. (4) Inspiration did not destroy their consciousness. They did not write in a state of ecstasy. (5) Though we cannot understand it, much less explain it, the facts are simply these: the Bible is truly divine, and truly human, and although two agencies were employed in its completion, the divine and the human are so combined as to produce one undivided and indivisible result. The Bible is the Word of God in the language of men.\*

*Objection II. Such a view as Plenary Inspiration, maintaining the union of the divine and human in the Bible, is incredible.*

There are many things which we cannot understand nor explain, which upon sufficient evidence, we nevertheless unhesitatingly believe. Inexplicable as is this union of the divine and human in the Word of God, it does not stand alone in the world.

1. The structure of the Bible is closely analogous to the structure of the person of our Lord. Both the Bible and Christ in their divine character are called the Word of God, and in both perfect divinity and perfect

\* Compare Elliott and Harsha's "Biblical Hermeneutics," pp. 217-278, a work which ought to be read by all Biblical students.

\* Manly in his excellent work, "The Bible Doctrine of Inspiration" presents the Biblical proof of the Plenary Inspiration of the Bible under six headings: (1) by the general manner of quoting Scripture in Scripture; (2) by passages which affirm or imply the inspiration of the Scriptures as a whole; (3) by declarations affirming the inspiration of particular persons or passages; (4) by promises of inspiration to the sacred writers; (5) by assertions of inspiration by the sacred writers; (6) by passages in which the union of the human and the divine authorship is expressly recognized.

humanity are inseparably conjoined. The Bible is absolutely divine in its spirit, yet truly human in its body. In it the Holy Spirit is, as it were, incarnate, as in Christ Jesus, the Son of God is incarnate. As Christ was truly man, and yet without sin, so the Word of God is truly human, and yet without error.

(2) Other illustrations have been used, as the united working of the Holy Spirit with man's regenerated spirit in the work of sanctification; or the co-operation of the divine and human in providence and in history; or the co-operation of the mind of teacher and pupil in the solution of problems, in which the former directs the latter; but all these analogies do not explain the mode of the co-operation of the divine and the human in the Bible, which is inexplicable.

*Objection III. Only that which is directly revealed by God can have authority for me. The Bible contains history, it contains the record of the language and deeds of men not sanctioned by God. Are all these things also written by Inspiration?*

We must carefully distinguish between Revelation, Inspiration, and Spiritual Illumination. By Revelation we mean that act of God by which He directly communicates truth, not known before, to the human mind. By Inspiration we mean that act of God by which He preserves man from error in officially proclaiming the will of God by word of mouth, or in committing to writing the original Scriptures. By Spiritual Illumination we mean the influence of the Holy Ghost common to all Christians. (St. Paul clearly distinguishes between these three in 1 Cor. 2:10-14.)

(1) We do not claim that all which is in the Bible has been directly revealed to the sacred writers. To be exact, we say the Bible contains the revelation of God. (2) But on the other hand we say there is absolutely nothing in the Bible which is not inspired. The Bible is the Word of God, because the Holy Ghost has so guided and influenced the sacred writers that they record, in a form of absolute purity and infallible truth, not only the revelations they directly received from God, but the Holy Ghost has also kept them from every error in matters not of a spiritual nature. The same Holy Spirit which guided and influenced the four evangelists in recording the sayings of Christ, guided Matthew and Luke in copying the genealogical tables

of Christ, guided and influenced Moses in correctly recording the revelations which God made to him and in writing down the history of the people of God, whether he obtained part of his knowledge from oral tradition or from existing records or not, guided the author of the book of Job in recording the different speeches of the human characters of the book, although many of these utterances are not sanctioned by God. The history recorded in the Bible is true; the language and deeds of good and evil men, even of Satan himself, though they may be evil, are faithfully recorded. The sacred writers were so guided and influenced by the Spirit that they have been preserved from every error of fact and of doctrine. The history remains history, things not sanctioned by God, recorded in the Bible, are to be shunned (2 Tim. 3:16); nevertheless all these things were written under the guidance and influence of the Holy Spirit, and therefore inspired.

*Objection IV. That the Bible is simply a human production can be seen from the traces we find of a development of doctrine, and of the differences between the teaching of Jesus, of Peter, of Paul, and of John.*

The true conception of a divine revelation is that of a progressive communication of truth. The special revelation of God does not at a bound enter the world all finished and complete, but as it enters the sphere of human life, it observes the laws of historical development. The Old and New Testaments stand to each other in the relation of preparation and fulfillment. The Old Testament reaches its goal in the grace and truth of Christ. Even Christ himself only gradually made known the significance of His atoning work as the Savior of the world. That the Old Testament is incomplete is no proof of error or of want of inspiration. That Christ revealed His will more fully through the apostles, and that even in the New Testament we can trace a development of doctrine, is no proof of its want of inspiration, but is in accordance with the laws of revelation, and with the distinct promises of Christ. We may speak of a development of doctrine in the New Testament, but we do not grant any differences of doctrine.

*Objection V. The Bible is not inspired, because there are contradictions and discrepancies in it.*

If this were true of the original texts we



would not attempt to maintain their Plenary Inspiration. But these alleged errors do not exist. And though some passages may be difficult of explanation, for want of a full knowledge of the facts, nevertheless all admit of a reasonable explanation, consistent with the Plenary Inspiration of the Bible\*. The best way of answering these objections would be to discuss those passages which are regarded as most difficult of explanation, but in this article, it is sufficient to say that many of these alleged discrepancies are founded on misinterpretation of Scripture, or based on misapprehension of the facts related, or upon our ignorance. A few of the disagreements evidently arise from errors in the transcription of the original texts.

*Objection VI. The men who wrote the Bible were liable to errors of conduct, and only gradually attained a knowledge of the truth.*

No one maintains that the sacred writers were perfect, or sinless, or omniscient. They were liable to errors of conduct as other Christian men. But this has no bearing upon the question of their inspiration, for this latter refers to their official preaching of the Gospel and the recording of the Scriptures. Nor does it invalidate their inspiration that even after the day of Pentecost the apostles only gradually understood the calling of the Gentiles, and only gradually attained a full knowledge of the mysteries of the Kingdom of God. This only proves the true humanity of the Bible, for it is truly human as well as truly divine. Inspiration did not destroy the individuality of the sacred writers, it did not exempt them from error and sin in their conduct, it did not make them omniscient, but the Holy Ghost so guided and influenced them that in all their official acts and writings they were preserved from every error of fact or of doctrine.

*Objection VII. Christ and his Apostles accommodate themselves to the views and prejudices of the Jews.*

If by this is meant that they accommodate themselves in such a manner as to countenance error or some false interpretation of the Old Testament, we simply reply that we do not concede these points, nor can they be

proved. If by this objection is meant that God adapts his revelation to the understanding of man, that the Mosaic law was preparatory, that some doctrines were not fully revealed in the Old Testament, that some of the laws and institutions of the Old Testament were not absolutely perfect, being but a shadow of things to come,—all this we admit,—but this has nothing whatever to do with the inspiration of the Scriptures, and does not invalidate it, for revelation was progressive, and it was only in such a way that it was possible for man to receive a revelation from God.

*Objection VIII. Many things are recorded, and even taught, especially in the Old Testament, which tend to cruelty and immorality.*

Such broad statements are very easily made, but cannot be proved. The peculiar circumstances of the times modify the seeming cruelty, and as to the charge of immorality, this we simply deny.

*Objection IX. Some of the Sacred Writers disclaim Inspiration.*

The passages generally referred to are 1 Cor. 7: 6, 10, 12, 25, 40. But the objection rests on a wrong interpretation of these passages. See, also, 1 Cor. 14:37.

*Objection X. There is a conflict between Science and the Bible.*

To speak exactly, this conflict is not between the Book of Nature and the Bible, but between a false science and a false theology. God is the infallible author of both these records, and the facts and truths recorded in the Book of Nature and in the Word of God are not at variance, but man, being a fallible interpreter, by mistaking one or both of these divine records, forces them too often into unnatural conflict. The deeper our knowledge of the two books, the nearer we attain the absolute truth, the more harmonious will be the relation between the science of nature and the science of theology. So thorough has been the examination of all points at issue, that in the opinion of some of our most eminent scientists and theologians, the time has come to formulate a statement of the harmony between the results of a true science and of a true interpretation of Scripture.

In a second paper we will answer the recent objections made by modern criticism against the genuineness, authenticity, canonicity, and integrity of the Bible.

\*Compare Haley's "Alleged Discrepancies of the Bible" and Tuck's "Hand-book of Biblical Difficulties." See also Gussenon on "The Origin and Inspiration of the Bible."

## LATUDE IN THE BASTILE.

BY FRANTZ FUNCK-BRENTANO.

Translated for "The Chautauquan" from the "Revue des Deux Mondes."

**F**EW men have held in the imagination of the people a larger place than the celebrated prisoner Masers de Latude. Romancers and dramatists of the nineteenth century have made him their hero; poets have sung his misfortunes, and great historians have related them; numerous editions of his "Memoirs" have succeeded each other down to our days.

All the world was deceived by the legend which Latude himself wove around his own name. When in 1790 he dictated the history of his life he used his ardent imagination more than his memory. Thanks to the unpublished documents originally kept in the Bastille, but now scattered in various libraries, it is easy to establish the truth of his life, which was full of sadness and suffering, but which was utterly unworthy of the halo of glory which he himself succeeded in throwing around it.

Latude was born March 23, 1725 in Languedoc, France. His mother was a poor girl named Jeannette Aubrespy. His godparents gave him at his baptism the name John Henry. As to a family name the poor child, born out of wedlock, was not entitled to any. His mother, who belonged to the common people, was cast off by her family at the birth of her child, and her life became a hard struggle. Happily, she was a woman of courage, and she had her distaff and her thimble, and by spinning and sewing she managed to bring up her boy, who was intelligent, keen, and very ambitious. She even succeeded in giving him some education, and we find the young John Henry at the age of seventeen a boy surgeon in the army.

From this time, not wishing to bear the name of his mother, the young man had ingeniously transformed his second name, Henry, into Danry. In the year 1743, he followed the troops of Marshal de Noailles in their operations upon the Rhine, and toward the end of the season the Marshal gave him a certificate testifying that he had faithfully served during the whole campaign.

In 1749 Danry went to Paris. Of an active, temperament, skillful in his calling, in good

standing with the officers, of rather pleasing personal appearance, he was in a fair way to make for himself an honorable place and to provide a home for his mother.

But Paris acted upon the mind of the young man in a fatal manner. The sight of its brilliant and luxurious life set him wild. He fell into bad company and very soon spent all he had and came to want. At last, almost reduced to starvation, he wrote to his mother for help, but it is doubtful if the poor woman had enough to satisfy her own urgent needs.

But Danry was a man of resources, and he soon after found, as he thought, a brilliant way of making money. Every one was talking at that time of the conflict between the ministers and Madame de Pompadour. The latter had just won a great triumph; Maurepas, one of the leading ministers in the government, had been sent into exile; but every one believed the man would seek vengeance on his fair enemy. The favorite herself declared her fear that he would kill her. A light flashed upon the mind of the boy surgeon.

He bought some little bottles of very thin glass, put them in a pasteboard box, and fastened them to the cover in such a way that when the cover was removed the bottles would break. He sprinkled over them some hair powder and some vitriol and alum. He then wrapped the box in a stout envelope and directed it to "Madame de Pompadour, of the court."

Then he ran to put his package in the general post-office at 8 o'clock in the evening on April 28, and immediately set out himself for Versailles. He hoped to gain a personal audience with the King's favorite, but this was prevented by her first valet, Gourbillon. To him Danry related in a voice full of emotion the following story: Being in the Tuilleries, he noticed two men who were talking with great animation; drawing nearer he overheard them making frightful threats against Madame de Pompadour. The men rose up, he followed them; they went straight to the general post-office, when they dropped a package. Who the men were, what was in the package, he could not say. But, devoted to

the interests of the Marchioness, he had immediately hastened to advise her of what he had learned.

In order to understand the impression produced by this recital, it is necessary to recall the state in which the minds of all at court were at that time. The contest between the banished minister and the Marchioness had been one of extreme violence. Maurepas had written an epigram in which he spoke of 'the upstart girl on her march to the throne,' and had pursued her with haughty and cruel sarcasm. In her turn Madame de Pompadour was not sparing of her words; she treated him openly as a liar and a knave, and declared to all that he was watching an opportunity to poison her. To guard against this she kept a medical attendant, Dr. Quesnay, constantly near her.

The little box placed in the post-office by Danry arrived at Versailles on the 29th of April. Quesnay was asked to open it. He did it with great care; recognized the hair powder, the vitriol, and the alum; and declared that the whole machine was nothing to be afraid of; that, nevertheless, the vitriol was a pernicious substance, and that it was possible that they were brought face to face with a criminal attempt maladroitly executed.

Immediately it was sought to discover the authors of the plot. The chief-of-police set at this task the shrewdest and most intelligent of his officers, Saint-Marc; and that person at once sought an interview with Danry. Within two days he had discovered the truth, and an order was issued for the arrest of the informer. Danry was taken to the Bastille May 1, 1749.

In the thought of the court he had been the agent in a secret plot against Madame de Pompadour, devised by some great personage, and at the last moment he had either taken fright or else was led by the hope of gaining money from both sides, and had hastened to Versailles to reveal the matter. It is necessary to keep these facts in mind in order to understand the cause of his detention.

On July 28, Danry was transferred to Vincennes, and there, as at the Bastille, he was treated as a gentleman. The physician in whose care he was placed said often to console him, "They put in the prison of Vincennes only noble persons and those of the first distinction." The chief-of-police shortly paid him a visit here and counseled him to write

directly to Madame de Pompadour, which he did. The following is the letter:

VINCENNES, Nov. 4, 1749.

MADAME:

If misery, pressed by hunger, led me to commit a fault against your dear person, it was not with a design of doing you any harm. If Divine Goodness would to-day in my favor, permit you to see into my soul repenting of its great evil, and to know of the tears I have shed during the 188 days behind these iron bars, you would have pity on me. Let your just anger be appeased by my repentance, by my misery, by my tears, and one day God will recompense you for your kindness. You can free me, Madame. God has given to you power next to that of the King who is the greatest on the earth, and who is merciful, and a Christian. If Divine Goodness should grant me the power of obtaining liberty through your generosity, I would die of hunger sooner than lose it a second time. I have built all my hopes upon your Christian charity; hear my prayer; and do not abandon me to my miserable fate. I hope in you, Madame, and may God grant that my prayers may be answered in order that I may help accomplish the desires which your dear person wishes.

I have the honor of being, with a repentance worthy of pardon, your very humble and obedient servant,

DANRY.

We have quoted this entire letter with pleasure as it compares favorably with all the others written by the prisoner. It, however, produced no effect upon the Marchioness. Danry then lost his patience, and resolved to procure for himself the liberty which was denied him. He watched every chance, and on June 15, 1750, made his escape. A gate was carelessly left unfastened and he went out.

He reached Paris where he succeeded in concealing himself for a few days. But the strong police force detailed to recapture him was successful, and he was taken back to the Bastille.

By his escape from Vincennes, Danry had doubled the gravity of his crime. The rules required that he should be consigned to the department reserved for insubordinate prisoners. Berryer, however, ordered that the food of the prisoner should be served him as it had been before, that he should be allowed to have books and paper, and two hours a day for promenading. Toward the end of

the year 1751 he was put back into a good room, and at the same time he was granted the rare privilege of having a servant.

This servant soon after falling sick, he was given as a companion a man named Antoine Allegré who had been a prisoner for over a year, charged with a crime somewhat similar to that of Danry.

Allegré was, however, a dangerous man; the turnkeys were afraid of him. In his company the temper of Danry grew more exasperating every day; they both ill-treated all with whom they came in contact. In every way possible the two men made trouble for their keepers, until in October, 1753, when, suddenly, to the great astonishment of the officers of the prison, the two friends materially changed their conduct for the better. They replied to all who spoke to them politely, and put themselves in friendly relations with all the other prisoners.

If the laundress of the building at this time had paid more attention, she would have noticed that the sheets and towels which went into the room of these men came out considerably shortened. They began begging from the prisoners strings of all kinds and giving tobacco in exchange. They found one day in the yard some tools which had been forgotten by the workmen, and succeeded with these in breaking the iron bars in the chimney which prevented any one from climbing into them. After working in this manner many months, on the night of February 25, 1756, they made their escape. They climbed by the chimney to the top of one of the towers and descended by their famous rope ladder. Then by the aid of one of the iron bars which they took with them, they pried loose a stone in the wall, and were free. The rope ladder made of the bits they had been so long collecting was a work showing great patience and skill.

They met a workman whom Danry knew and he conducted them to the house of a tailor who lodged them for some time, and even lent them money. A month passed and they were beyond the frontiers.

They had judged it prudent not to set out together. Allegré arrived first at Brussels, where he wrote a vindictive letter to Madame de Pompadour, which led to his capture. At Brussels, Danry learned of the arrest of his comrade, and hastened to Holland, then to Amsterdam where he found employment. From Rotterdam he had written to his moth-

er. The devoted woman collecting all her small savings had sent him by post about forty dollars.

Saint-Marc, disguised as an Armenian merchant, at last discovered him in his retreat. He was arrested at Amsterdam on June 1, taken back to France and recommitted to the Bastille June 9, 1756. By this last escape Danry had made his case an extremely grave one and he was committed to the dungeon. And the dungeons of the Bastille were dark and cold and wet. Danry has left in his "Memoirs" such an account of the forty months passed in this sad place as would make one's very hair rise on his head. Unfortunately, however, his recital is proved to be full of exaggerations.

On September 1, 1759, he was removed from the dungeon and placed again in a light room. He now spent much of his time in writing letters imploring his freedom. Many were addressed to Madame de Pompadour, to the magistrates, to the ministers; and in these he began to lay claim for an indemnity. He also wrote to the King of projects which he had conceived during his many years of imprisonment, which would result in great good to the state. Among them was one advocating the substitution of rifles in place of the halberds used in the French army. These papers are all the work of a man whose mind, of an incredible activity, constantly projected, constructed, invented.

In December 1763 Madame de Pompadour fell gravely ill, and on April 19, 1764, she died. Sartines, the new chief-of-police, soon set about securing Danry's liberty. But the latter began to reflect that if he simply accepted freedom at the hands of his enemies, and received no indemnity, he would give the appearance of forgiving all the past, a thing which he would never do. He again wrote most bitter and accusing letters which he contrived to have reach several important persons, and became so unmanageable in his conduct that he was returned again to the dungeon. Here he made himself unendurable to his keepers and was finally, in September 1764, transferred to the dungeon of Vincennes. There he was more miserable than at any time during the past. But he still increased his demands for money and his pretensions.

He had learned from a sentinel of the death of Henri Vissec de La Tude, the lieutenant-colonel of a regiment in the army. From



that day without any proof to substantiate his claim he passed himself off as a son of that officer, who was a wealthy gentleman, and assumed the name of Masers de Latude.

On November 23, 1765, a day of dense fog, while Latude, accompanied by a sentinel, was taking outside of the prison the daily walk which had been allowed him, he suddenly darted from the side of the sentinel and was lost to sight, and thus made his third escape.

He succeeded in finding friends who gave him an asylum. He wrote letters to Marshal de Noailles praying for his protection, but one of the letters led to his recapture. He was taken back to Vincennes.

He then continued writing in prison his "Memoirs." They were composed in a most dramatic tone, and with an air of inimitable sincerity. He found some means of passing these papers out of prison, and it was feared that they would be circulated among the people whose minds—remember it was in 1775—began to be excited. On the 19th of March some officers visited him, saying that they could obtain his release if he would get back his papers and deliver them up. "Give you my papers," said he, "I would a thousand times rather die in prison than to do such a dastardly thing as that!"

Shortly after this Latude was removed to Charenton as an insane person and after some months taken from there to the dungeon at Bicêtre, a prison for robbers. His existence there was miserable in the extreme. But his long imprisonment was nearly over.

We come now to Madame Legros and the part she played in obtaining his freedom. To give full play to the activity of his brain, Danry, or Latude, wrote in glowing terms new accounts of his misfortunes. These he was accustomed to send by turnkeys to persons outside. One of these papers was lost one day and picked up by Madame Legros. Her heart was moved at the recital of such sufferings and she devoted herself to obtaining the prisoner's release. For two years she worked, and succeeded in interesting many noble persons in her cause.

Finally the King, Louis XVI., who had been ruling now some years, asked to see some of his "Memoirs." A package of them was taken to him and he examined them carefully. With what anxiety on the part of many his decision was awaited! Having finished them Louis XVI. said that Latude should *never* be set free. At this all the friends of the pris-

oner lost heart except Madame Legros. The Queen and Madame Necker were on her side. In 1783 Breteuil, a staunch friend of the Queen, was made prime minister, and through his efforts on March 24, 1784, Latude was given his liberty, and four hundred pounds, after thirty-five years imprisonment.

His name was upon all tongues, he was admired, and pitied; he was admitted into noble homes, and every one listened to the story of his wrongs with the greatest compassion. He became one of the illustrious men of Paris. The Chevalier de Pougens wished him to live at his house, and the ambassador of the United States, the illustrious Thomas Jefferson, one day invited him to dine with him. Several great persons gave him a pension as did also the King after a time. The Duchess of Kingston who died in 1788 remembered him handsomely in her will. And during all this time Latude was pushing his claims against the government for further reparation.

Then the Revolution broke out: and it seemed to have been made for him. The people rose in revolt against royal despotism. They destroyed the Bastille. Latude, the victim of kings, the victim of the Bastille and its arbitrary laws, gained the summit of his glory.

In 1789 Latude published the account of his escape from the Bastille, and in 1790 appeared "Despotism Uncovered or the Memoirs of Henry Masers de Latude." The work was a tissue of calumnies and of lies, and the saddest part of it all is that in which this man disowns his mother. But the book vibrated with an accent of sincerity and emotion. Its success was prodigious. In 1793 twenty editions had been published.

We are not astonished in view of all this that the legislative assembly voted to him a pension of two thousand pounds in addition to the four hundred pounds already given. Henceforth Latude was able truthfully to say, "The nation has adopted me."

The Revolution passed. Latude saluted Bonaparte in his rising career, and when Bonaparte became Napoleon, Latude offered his congratulations to the Emperor.

We have some details of the latter part of his life in accounts written by some of his friends. They describe him in his seventy-fifth year as being strong and in good health.

Jean Henri, called Danry, called Masers de Latude, died at Paris on January 1, 1805, aged eighty years.

## IN THE ATTIC.

BY LUCY C. BULL.

Only an attic rude and bare,  
A rambling chamber fragment-strewn,  
A chest, a bed, a broken chair,  
One window to admit the moon.

Oh corner from the whole world won,  
With school-books, bait, and rubbish piled,  
In you a boyish heart throbbed on  
And kept the freshness of the child !

A curious nature, quick to feel  
As slow all impulse to betray,  
From hill to hill that loved to steal,  
Or dream right here the hours away.

That oft like old Æneas lay,  
And where, through shutters wide apart,  
The full moon poured her pensive ray,  
Saw faces sent to cheer the heart.

Sun, moon, and stars look not less pure  
From cells and attic windows viewed,  
Nor have less power to reassure  
The lonely and misunderstood.

And what if whims and fancies clung  
Like cobwebs to that boyish brain?  
On such fine threads high hopes are strung—  
How few our rafters long retain !

## HOW CAN I BECOME A DISTINCT SPEAKER?

BY ROBERT McLEAN CUMNOCK.

Of Northwestern University.

A SATISFACTORY answer to this question must be of great practical value to every lover of good reading and speaking.

As indistinctness is the prominent fault of public address, so the discovery of a remedy for indistinctness must be to the majority of speakers the most desirable and useful knowledge. It is a very general belief that indistinctness is a personal disability that can only be partially removed and that it will ever continue as a hindrance to the public success of the unfortunate individual. The truth, however, is that any person of even feeble and imperfect articulation may become a distinct speaker. A notable case came under my observation and care a few years since. A minister who had been relieved from work because of indistinctness, applied to me for instruction. I found that he had been tormented by his brethren with some such general advice as this: "Speak distinctly." "Do not run your words together," etc. The poor man was not able to profit by any such indefinite criticism. He had never been trained to use his articulative organs, and as is sometimes the case he became more indistinct in his enunciation during the four years of his ministry. He was

helpless, discouraged, broken-hearted, but at the end of two months' practice in the correct use of his tongue, teeth, and lips, he went back to work a moderately distinct speaker, and is one of the most distinct speakers, and, I might add, one of the most successful ministers in his denomination. I cite this case for the encouragement of all who may be similarly afflicted, and to add emphasis to what follows. It is not because of personal endowment that one man speaks more distinctly than another but simply because of industry.

Genius plays a very small part in the acquisition of a distinct utterance. It is work intelligently directed and persistently pursued that masters the difficulties and secures the desired results.

The distinct pronunciation of words depends entirely on a nimble use of the tongue, teeth, lips, and palate. Sound is made in the glottis and when it reaches the mouth, the tongue and teeth and lips form it into syllables and words. Now any exercises which will give the pupil an energetic and rapid use of these organs of articulation will certainly insure distinctness.

Great care, time, and expense are lavished on the rudimentary training of the tyro in

piano playing. Weeks, months, and years are given up to exercises to develop strength and dexterity in the use of the fingers, hands, and wrists of the young performer, and yet in ordinary articulation we use our tongue, teeth, and lips as rapidly as the pianist uses his fingers, and expect distinctness in speaking without any preliminary practice. The necessity of careful and continued practice in articulation by all public speakers is as necessary as the constant and laborious practice of the piano player to secure perfect technique in playing.

No one knows so well as the painstaking public speaker the truth of the above statement. The fear of indistinctness haunts him in every public effort and keeps him keyed up to the most exacting demands of his audience. Since indistinctness may be overcome by industry he can never forgive himself if he falls a victim to his own easy indifference. And it is well that this burden should be laid on all public speakers, for surely there is nothing more afflicting and aggravating to an audience than a slipshod, mumbling utterance. The time of all persons is not only wasted while listening to such a speaker, but they are, through sympathy for the unfortunate man, subjected to a gratuitous persecution.

I wish to indicate a system of practice which if diligently pursued will give the pupil such strength and dexterity in the use of the articulative organs that indistinctness will be impossible.

THE FIRST STEP in the practice should be the mastery of the consonantal elements. Below will be found a Table of Consonants arranged with reference to the organs by which they are made.

accurate production of these consonantal sounds.

The subtonic *b* is made by a firm compression of the lips. The vocal resonance, which is heard in the interior of the head and mouth, reaches a maximum when the lips are suddenly opened. Pronounce the word *babe* and prolong the final *b* until the sound of the consonant is distinctly apprehended.

The atonic *p* is formed with the organs in the same position as in making the *b*. The lips are intensely compressed and the maximum of pressure is followed by an aspirated explosion. Pronounce the word *pipe* and execute with special force the final consonant.

The subtonic *m* is made by a gentle compression of the lips which forces the vocal resonance through the nostrils. Prolong the final consonant in the word *maim*.

The subtonic *w* is the sound of *oo* with a slight breathing before the vowel. Let the lips be rounded as in articulating *oo*, and then draw the lips closer to the teeth, and contract the labial aperture as in whistling. The word *woe* is suggested for practice, *woe*=*w*+*o*. Make the sound of *w*, then *o*, and then blend them.

The subtonic *v* is made by placing the edges of the upper teeth upon the ridge of the under lip and forcing the vocalized breath between the teeth. Care should be taken to raise the upper lip to prevent its interfering with the upper front teeth. The word *valve* is suggested for practice. The aspirate *f* is the cognate of *v* and is made in the same manner with this difference only, the lip and teeth are more closely compressed and the unvoiced breath more forcibly expelled. Pronounce

TABLE OF CONSONANT SOUNDS.

Labials.	Dentals.	Palatals.	Nasals.	Linguals.
b as in babe.	d as in did.	g as in gag.	n as in nun.	l as in lull.
p as in pipe.	t as in tent.	k as in cake.	ng as in song.	r as in rap.
m as in maim.	th as in thine.	y as in yet.		r as in far.
w as in woe.	th as in thin.			
*v as in valve.	s as in cease.			
f as in life.	z as in zone.			
	zh as in azure.			
	sh as in push.			
	j as in joy.			
	ch as in church.			

\*This consonant and the one following being made by the lip and the teeth are called labio-dentals.

A definite knowledge of the position of the tongue, teeth, and lips is essential to the word *fife* with special force on the final *f*. The subtonic *d* is made by placing the tip

of the tongue with great energy against the interior ridge of gum over the upper front teeth. The soft palate is raised to prevent the passage of air through the nose. The vocal resonance is by these acts of closure arrested until the maximum of pressure results in the explosive *d*. Pronounce *did* until you fully appreciate the sound of the final *d*.

The atonic *t* is made in the same way as the letter *d* with this difference: in the case of the *t* there is an absence of vocality, and the explosive *t* is heard when the forcible contact of the tip of the tongue with the interior ridge of upper gum is suddenly broken. Pronounce the word *lent* with special reference to the final consonant.

The subtonic *th*, which is the occasion of so much trouble to foreigners learning our language, is in reality one of the easiest consonants to produce. A forcible pressure of the tip of the tongue under and against the upper front teeth, modified by a slight horizontal parting of the lips, is the proper position of the organs. The vocalized breath is expelled between the teeth. The word *thine* is suggested for practice. The atonic *th* is a forcible aspiration executed with the organs in a similar position, the only difference being the absence of vocality. Practice the word *thin* with special reference to the initial sound.

The atonic *s* is made by rounding up the tip of the tongue against the interior gum immediately over the front teeth, forming a small aperture for the breath to escape. The forcible aspiration produced by this partial closure resembles the sound of water under pressure as it escapes from the nozzle of a pipe. Prolong the final consonant in the word *cease* until the true sound of *s* is appreciated.

The subtonic *z* is made with the organs in the same general position as in making the atonic *s*. The pressure, however, is very much less and the breath is vocalized, not aspirated, sound. Prolong the initial consonant sound in the word *zone*.

The subtonic *zh* is produced by raising the whole fore part of the tongue close to the roof of the mouth, with the teeth nearly shut, and allowing a partially vocal sound to escape between the tongue and the teeth. Prolong the final sound in the first syllable of the word *azure*. The atonic *sh* is formed in a manner similar to the *zh*. The blade of the tongue, being well rounded toward the roof of the

mouth and the breath expelled with great force, giving a highly aspirated sound. Prolong the final *sh* in the word *push*.

The subtonic *j* has generally been regarded as a compound of *d* and *zh*. There is some doubt as to the accuracy of this analysis. The sound is made by arching the fore part of the tongue against the roof of the mouth, forming a temporary contact which is suddenly broken, allowing the sound to escape with a forcible expulsion. Practice the word *joy* with special reference to the initial sound.

The atonic *ch* has generally been considered as a compound of *t* and *sh*. This analysis is questioned. The sound is made by placing the tip of the tongue with energy against the interior ridge of upper gum with the teeth shut. The sudden break of this contact of the organs permits the breath to escape in the sound of the explosive *ch*. Prolong the final *ch* in the word *church*.

The subtonic *g* is produced by carrying the tongue back in a curved position against the palate, thereby compressing the vocalized breath which issues in the explosive *g* when the organs relax. Prolong for practice the final *g* in the word *gag*.

The atonic *k* is made by a similar movement and position of the tongue and palate. The compression of breath, however, is much greater and the consequent explosion more abrupt and forcible. Pronounce the word *cake*, dwelling with special force upon the final consonant.

The consonant *y* like the *w* is a vowel with a breathing. The organs are similarly placed in making the *y* as in making long *e*. The palate and the root of the tongue, however, are brought more closely together so that the initial sound is a mere buzz or breathing. The pressure of the tongue against the teeth is also much greater than in the production of the vowel. Let special attention be paid to the initial sound of the word *yet*. The subtonic *n* is produced by placing the tip of the tongue against the interior ridge of gum immediately above the upper front teeth, thereby obstructing the oral passage and forcing the vocalized sound through the nose. Prolong the final *n* in the word *nun*.

The subtonic *ng* is made by bringing the root of the tongue in contact with the soft palate, compelling the sound to escape through the nose. The nostrils are partially closed, so that a marked resonance is pro-



duced in the nasal cavities. Prolong the *ng* in *song*.

The subtonic *l* is made by raising the tongue toward the roof of the mouth with the tip against the interior ridge of gum over the front teeth, allowing the vocalized breath to escape over the sides of the tongue. Prolong the final consonant in the word *tull*.

The vibrant *r* is made by placing the tongue with the slightest pressure against the interior ridge of gum over the front teeth, and allowing the vocalized sound to pass over the extreme tip, thereby causing it to vibrate. The trill should never be prolonged. The word *rap* is suggested for practice.

The smooth *r* is made by a gentle vibration of the entire tongue, which is slightly drawn back and lifted near the roof of the mouth. Prolong the final consonant in the word *far*.

To some the foregoing analysis may seem unnecessarily minute, but exactness in articulation cannot be secured without the closest attention to details in the formation and execution of these consonantal elements. Practice these sounds until they can be made with precision, rapidity, and energy.

THE SECOND STEP is the mastery of final combinations. This is the most important step in the practice; for it is the final consonants that we fail to articulate. The method of practice is as follows: take for example the final combination *ld*.

- (1) Articulate the *l*, then the *d*.
- (2) Articulate the combination *ld*.
- (3) Pronounce the word *bold*.

The order of practice suggested above should be strictly pursued in order that accuracy may be secured, not only in the articulation of each element, but also in the blending of two or more consonants. The pronunciation of the word is also important in practice as it constantly calls attention to the measure of energy needed in uttering distinctly the closing sounds of words. Practice the final combinations below in the manner indicated above.

*ld*—bold, hailed, tolled.  
*lf*—elf, wolf, gulf, sylph.  
*lk*—milk, silk, bulk, hulk.  
*lm*—elm, helm, whelm, film.  
*lp*—help, gulp, alp, scalp.  
*ls*—falls, tells, toils, halls.  
*lt*—fault, melt, bolt, hilt.  
*lve*—elve, delve, revolve.  
*md*—maim'd, claim'd, gloom'd.  
*ms*—streams, gleams, climes.

*nd*—land, band, and, hand.  
*ns*—dens, runs, gains, gleans.  
*nk*—bank, dank, sank, link.  
*nce*—dance, glance, hence.  
*nt*—ant, want, gaunt, point.  
*sm*—chasm, schism, prism.  
*sp*—asp, clasp, grasp.  
*st*—vast, mast, lest.  
*ct*—act, fact, reject.  
*pn*—op'n, rip'n, weap'n.  
*kn*—tak'n, wak'n, tok'n.  
*tn*—bright'n, tight'n, whit'n.  
*ble*—able, Bible, double.  
*ple*—ample, triple, topple.  
*bl'd*—troubl'd, bubbl'd, doubl'd.  
*dl'd*—cradl'd, saddl'd, idl'd.  
*mst*—arm'st, charm'st.  
*lst*—call'st, heal'st, till'st.  
*nst*—canst, runn'st, gain'st.  
*dst*—midst, call'dst, roll'dst.  
*rdst*—heard'st, guard'st, reward'st.  
*ngst*—wrong'dst, throng'dst.  
*rndst*—arm'dst, form'dst.  
*rndst*—learn'dst, scorn'dst.

THE THIRD STEP is the pronunciation of words of many syllables. The object of this step is to distribute the articulative energy so that all the syllables of a long word shall be brought out evenly. Frequently we apply so much force to the accented syllable that the syllable preceding and following is imperfectly enunciated. The final syllables also frequently suffer. Method of practice: pronounce each of the following words five times in rapid succession and with vigorous force. Perhaps it may be necessary to begin the pronunciation at a slow rate of utterance and increase the rate as the pupil gains in articulative energy.

absolutely	innumerable	inexplicable
accessory	intolerable	multiplication
accurately	dishonorable	articulately
agitated	collaterally	disinterestedly
adequately	apologetic	congratulatory
angularly	dietetically	circumlocution
antepenult	apocalyptic	disingenuousness
revolution	coagulation	ecclesiastically
institution	constitution	authoritatively
degutition	lucubration	superiority
lugubrious	colloquially	incalculable
necessarily	indissolubly	indisputable
generally	temporarily	immediately
abominably	mythological	justificatory

THE FOURTH STEP is difficult combinations in sentences. Rigid personal criticism is necessary at each step. Difficult words and

combinations of words should not be passed over or avoided because of inability to master them. It is much better to slacken the speed of utterance and gradually acquire the power of conquering the difficulties. Pronounce the following sentences, increasing the rate of utterance as strength and facility in articulation is acquired :

Some shun sunshine. Do you shun sunshine?

Fine white wine vinegar with veal.

Bring a bit of buttered bran bread.

Geese cackle, cattle low, crows caw, cocks crow.

Six thick thistle sticks.

Lucy likes light literature.

A big black bug bit a big black bear.

Peter Prangle, the prickly prangly pear picker picked three pecks of prickly prangly pears from the prickly prangly pear trees on the pleasant prairies.

Theophilus Thistle, the successful thistle sifter, in sifting a sieve full of unsifted thistles, thrust three thousand thistles through the thick of his thumb; now if Theophilus Thistle, the successful thistle

sifter, in sifting a sieve full of unsifted thistles, thrust three thousand thistles through the thick of his thumb, see that thou, in sifting a sieve full of unsifted thistles, thrust not three thousand thistles through the thick of thy thumb. Success to the successful thistle sifter.

She sells sea-shells.

Three gray geese in a green field grazing.

He sawed six, long, slim, sleek, slender saplings.

Swan swam over the sea.

Swan swam back again.

Well swam, swan.

THE FIFTH STEP is reading.

Narrative, descriptive, and didactic styles are recommended for practice at first. Newspaper articles, essays, conversations, and biographical sketches should be frequently read aloud and at sight.

Pursue these directions with patience and diligence, and without a question of doubt your articulation will be improved, and finally made as distinct and perfect as the requirements of public speaking and reading demand.

## LIFE IN THE WILD NORTH LAND.

BY EGERTON R. YOUNG.

SINCE the opening up of the heart of Africa in these later years, by the indomitable courage and zeal of such men as Livingston, Speke, Baker, Stanley, Cameron, Bishop Taylor, and others, perhaps now the least known portion of this habitable globe of ours, to English and American readers, is the northern part of the great Dominion of Canada. Yet there is a vast country of almost boundless resources and possibilities where millions of people will yet find happy homes.

It is true that there are large portions of it that are of little value, but it is also true that there are hundreds of millions of acres of land as fine as any in the world, and in spite of all the drawbacks incident to a wild new country, thousands of people are crowding in every year and taking possession of what is to be one of the great wheat producing portions of this world.

In this, until very recently, unknown region extending from Red River, which emp-

ties into Lake Winnipeg far away west to the Rocky Mountains, and reaching far into the mighty Mackenzie River country, there is a very fertile region as large as a dozen Englands, enjoying a climate that is exceedingly healthy.

Not only is it admirably adapted for grains, but enormous coal fields have already been discovered, and in the regions north, silver, iron, copper, and lead have been found, and nuggets of gold have been picked up in some of the streams. Vast salt mines have been known there for years and there are immense regions of petroleum springs.

The climate is bracing and healthy. For those who do not care for the cold, bright winters, the more western regions of the Dominion will be preferable as there, although in the same latitude, the country is so influenced by the Pacific breezes and its warm ocean currents that a winter as mild as that of Pennsylvania can be found.

But north of these fertile regions of this

great Northwest, is a vast country that as yet is not considered of much value. It has its magnificent lakes and rivers, with their untold wealth of fish. Its forests and morasses abound in fur-bearing animals of great value.

Various tribes of Indians reside in these regions and live altogether by fishing and hunting. They are not warlike, like the tribes of the great prairies, but in their pagan state they have many vile and abominable habits which show they are just as bad as those who delight in war.

The industrious, hardy ones can make a comfortable living by hunting and fishing, as an almost endless variety of animals exists in their country, from the fierce grizzly to the spotless ermine.

Missionaries of different churches live with some of these Indian tribes, and thousands of the natives have renounced their paganism and have become earnest, genuine Christians. The testimony of the missionaries is that these red men in their native wilds are neither thievish nor treacherous as some persons would try to make us believe.

To reach some of the roving bands and to do them the good that his heart desires, the missionary has to make his home with them and follow them as they roam about from one place to another in search of game. In summer these trips are made with birch bark canoes, and in winter with dog trains.

We need not here spend much time describing canoe traveling as it has been so well done before. All I need say is that during the nine years I lived in that Wild North Land I traveled many thousands of miles in a canoe. I ever admired the skill and courage with which the Indians guided it down roaring rapids or saved us from sinking or upsetting in the wild storms which frequently arose on the great lakes we were crossing.

Traveling with dogs is so interesting that we must refer to it at greater length. In that land where we had neither horses nor oxen, our dogs dragged home our wood from the forests and our fish from the distant fisheries. Harnessing eight of the dogs to a plow, I plowed up several acres of land and put in several bushels of wheat which we had dragged by dog train a distance of several hundred miles.

It is one of the remarkable facts of history that for nearly three thousand years, little or no progress was made in the science of loco-

motion; but marvelous has been the progress this last century. The old galleys and sailing vessels have given place to the ocean palaces propelled by steam; and the stage coaches have been supplanted by the iron horse whose shrieks awake the echoes in every civilized land, and men go to and fro in comfort and safety with a speed undreamed of by their forefathers. Still it is well to remember that there are vast sections of this great American continent where the solitudes have never yet been disturbed by the whistle of the locomotive, and all who for adventure or gain or duty travel in those northern regions, do it in a most primitive manner.

Of the few methods possible for winter traveling in those high latitudes, the most successful and speedy is with dog trains, and it is a cause of thankfulness to such as dwell in those interior regions, that even dog traveling was ever thought of and brought to such perfection.

During our residence of many years in the wild regions, hundreds of miles north of the now flourishing city of Winnipeg, in the province of Manitoba, away north of those fertile prairies where the waves of Anglo-Saxon civilization are now surging, laying the foundations of nations yet to be, duty called me, in visiting the isolated Indian bands, to travel several thousand miles each year with dogs.

My obligation as a missionary of one of the churches believing in the possibility of the Indian's conversion from debasing paganism, and in the amelioration of his sad condition, made it imperative that long journeys should be made in order that the success desired might in a measure be realized.

Into these dreary regions the surveyor or hardy pioneer had not yet ventured. The blaze of the back-woodsman's ax upon the trees had not yet been seen. No great highways of travel, no ordinary roads, nor even trails, were there. So seldom does an adventurous fur-trader or explorer or even a band of Indians pass through that solitary land that no impress of the foot is left to give evidence of the direction of the trail or any assurance that the missionary and his faithful Indians are not lost in the awful solitudes. This lack added to the many dangers that encompassed us in our journeyings to and fro, gave us many opportunities for observing that marvelous gift or instinct possessed

by some of our Indians who were infallible guides in traveling through these regions where the landmarks are so few and the dangers of becoming bewildered and lost are so great.

Too many look down upon the poor Indian with contempt and scorn, and call him stupid and ignorant, but in the narrow circle of the humble life in which he moves he is often very highly educated.

It was my privilege during those long years of intimate life among them, to come in contact with some who made what I knew in certain lines of education, dwarf and shrivel into things of naught. Owing, perhaps, to the school in which they are taught, their perceptive faculties are of a high order, and are often so thoroughly developed that in competition with them the pale-faced brother is often left far behind.

With no other companions than these faithful Indians, we traveled over vast areas of country without compass or chart, liable to be caught in the treacherous wintry blizzard or to have the clouds hide the sun for days from our vision. Sometimes night has overtaken us ere we reached the camping ground or the friendly wigwam. Yet to these intelligent guides it made but little difference whether the stars shone out brightly or Egyptian darkness shrouded our way; whether the moon cast her silvery light upon the trail, or the fickle inconstant aurora with its deceptive light flashed and scintillated with bewildering glare upon us; with unerring accuracy they journeyed on straight to their destination without hesitancy, with an assurance, that, to the tired missionary struggling to keep up, savored of presumption, and with a speed that often severely taxed all his energies, but with an accuracy that ever won his admiration.

"How long is it," I once asked one of these northern Crees, who as guide was directing our steps as we were struggling along in the bitter cold in the wild Nelson River country north-west of Hudson's Bay, "since you traveled through this land? You seem to know every portage and crossing and you strike the points you say you will, although for days I have not seen the least vestige of a trail or pathway or the slightest evidence that human beings have ever penetrated these wilds before?"

"Missionary," he replied, "I never made this trip but once before, and that was many

winters ago, when I came this way with my father."

Great indeed was my astonishment, as for days I had admired his skill and judgment as with never failing accuracy, he had cheerily led us on through that unmarked wilderness—a trip of over three hundred miles.

The dogs generally used in the far north are of the Esquimo or Huskie breed. They are about as large as an average sized Newfoundland dog. They have fox-like muzzles, sharp pointed ears, warm furry coats, and very curly tails. It is a common saying among the dog drivers up there, that if you want to get a pure Esquimo dog, you must get one with his tail so curled up that it lifts his hind legs off the ground.

These dogs are great thieves. Nothing that is eatable and many things not so apparently, can be left within their reach in safety. They will destroy, if not devour, fur caps, mitts, leather shirts, whips, and robes. They will eat the harness from each other's backs, and, as an actual fact, I have known them to eat the moccasins from the feet of a sleeping Indian without waking him—but then he was drunk.

I got disgusted with such dogs, and discouraged in my efforts to break them of their thievish habits. This weakness seemed ingrained in their very nature. I have gone to the house or wigwam of an Indian and have purchased from him some young puppies, and have lavishly supplied them with food and endeavored to bring them up in the way in which they ought to go, but I never could get them to stay there.

My good wife and I got tired of living on white fish three times a day for nearly six months, and so one year when I came down to the province of Manitoba, I purchased a sheep and carried it back with me nearly four hundred miles, to our northern home. I made a strong stockade fence, ten or twelve feet high, around a little yard, and foolishly fancied my sheep would be safe there until I wished to kill it. One night the dogs cut their way in and devoured my sheep.

The next summer I carried out with me in an open row boat, a couple of pigs. I put them in a good log stable with a two inch plank door. The dogs with their sharp teeth cut their way into the stable and devoured my pigs.

So I banished these dogs and obtained from some good friends in Hamilton, Montreal, and



Ottawa, some splendid St. Bernards and Newfoundlanders. These gallant fellows had all the good qualities of the Esquimo and none of their miserable tricks.

The dog sleds are like the toboggans of the province of Quebec. The average load for a good dog train is about five hundred pounds. Four dogs constitute a train and they are harnessed tandem style. The speed with which they travel depends, of course, on the character of the road. I have traveled ninety miles a day on the frozen surface of Lake Winnipeg, and I have sometimes in the dense forests or among the steep hills and ravines not made more than twenty-five miles in the same time, and yet have suffered much more severely.

As there are no houses of accommodation along the way, and often for many days not even the wigwam of the friendly Indian, we are obliged to carry with us, on our dog sleds, everything requisite for camping out when night overtakes us.

Selecting as favorable a spot as possible, and often there is not much to choose from, we, using our snow shoes as shovels, clear away the snow from a space about eight feet square. Here we scatter a layer of spruce or balsam boughs, if we can find any. On these we spread out our robes and blankets. In winter traveling we never carry a tent, but if there is a breeze blowing, and material can be found, we erect a brush barrier about four feet high. Close to this spot we build our fire, where our meals are cooked and the frozen fish for our faithful dogs are thawed out. After supper and prayers, we wrap ourselves in our robes and blankets and go to sleep.

Of course we were obliged to keep our heads well covered up, as at times the temperature went down to forty, and even to fifty, degrees below zero. It was a very hard lesson for me to learn. The stifling, smothering sensation from being under such a covering for hours, was horrible, and yet it had to be endured, as exposure to such an atmosphere would quickly have frozen us to death. One night after my faithful guide had tucked me up in my bed with all a mother's thoughtful care, for I was very much exhausted with a forty miles' snow shoe tramp, I went to sleep all right,

but in the night, I unconsciously pushed down the robes from my face, and soon after awoke with my nose and one ear well frozen.

Sometimes the clouds gathered and the snow would fall to the depth of several inches upon us. This added very much to our comfort, and we always slept the better for it. Often the cold was so intense that the dogs crowded in on top of our beds of fur robes for warmth. Here battles would sometimes begin, and I have been awakened with the impression that a dozen big dogs were battling for the honor of sleeping on my head.

Many were the adventures and narrow were some of the escapes from death, of whose presence at times we seemed to have had an almost personal consciousness. But with him we had no quarrel, for was not his Conqueror our Redeemer and our King? And yet sometimes we entered into conversation with this so-called "King of Terrors," and while suffering from the almost unendurable cold we have cried out, "Will your cold skeleton fingers finish to day the work of the frost-king upon our poor shivering bodies?"

There are other dangers that encompass the traveler in that land in addition to the bitter cold; and among them, one of the greatest and most dreaded, is what is called, in Western phraseology, the blizzard storm. And of all the wild, weird storms that bluster and rage in this stormy world of ours, we know of none more dangerous or more erratic than a blizzard.

Several times during our years of residence in that Wild North Land, it was our fortune, or misfortune, to experience the force and fury of their onset and to be the object of their sport.

To the lover of nature, in her wildest moods, there is something sublime and exciting in one of these first-class blizzards when like some great wild beast it has broken loose from its bounds and is holding high carnival in those vast regions where no dense forests or high hills or mountains break its fury or obstruct its onward sweep, as with almost irresistible power it rushes grandly on over those boundless northern plains or vast frozen sea-like lakes.

## WORKING-GIRLS.

BY FELICIA HILLEL.

**I**N the youth of a woman now forty-five years of age, the employments which women followed for self-support were teaching, sewing, and housekeeping. Within her memory the professions have opened quite generally to women, a multitude of semi-professional callings have been taken up by her, and she has adopted numerous manual occupations. The number of the latter has been so great as to produce in the cities and large towns a new social class, that of "working-girls."

Into this, according to popular usage, go all those women who serve in stores and shops as cash girls and clerks at counters, who are found in printing establishments running folders, gathering and binding, who at noon and night pour from the doors of box, candy, cigarette, paper-flower, shirt, and what-not factories, who "feed" all sorts of machines, as presses in printing-houses and stamps in can-making establishments, who fill boxes and bags and barrels with seeds, fruit, confectionery, nuts, stationery, pickles, gum, buttons, cigars. It is they who make the streets of the city bright from half past six to eight in the mornings, and suddenly swarm and disappear at six p. m. It is they who have created a new economic condition in a variety of businesses and have become a part of the producing element in many families.

Where did the "working-girls" come from so suddenly? The change in industrial life must account partially for the new class. Factories have been multiplying all over the land, and they have called for cheap workers to do light labor. At the same time machinery has been pushing out of business, now here and now there, a group of tradesmen. In the last fifteen or twenty years fully 50 per cent of the men working at farming implements have been driven out by machines. Where 500 men once made boots and shoes, now 100 do the work. Wherever a machine has been found by which one man could do the work of two, one man has lost employment, and the burden of production frequently has fallen on the women of the family. The disturbance has been temporary, but

sufficiently long to establish the woman as a wage-earner; and when a woman once begins to earn wages she seldom gives up her position for anything but marriage.

While new industrial conditions often have made the woman necessarily a wage-earner, the change in public thought in regard to the propriety of women doing work has stimulated numbers to seek employment. The increase in the wants of the family unquestionably has recruited the ranks of women wage-earners. Where twenty-five years ago one article was considered necessary, two now are demanded. Girls have gone to work that they and their families might have better clothing, more bric-à-brac, a piano, and books, as well as that they might have a roof to shelter and food to eat.

This new class is the subject of grave fears on the part of many social reformers and philanthropists. Haunted by the sight of children in factories and weary little cash girls in the great stores, it has been charged that child-labor is increasing under the system. The sight of the unhealthy pallor of hundreds of working-girls leads to the fear that they are increasing the poor health of American women. The bad sanitation, the standing for long hours, have raised a cry of indignation against employers. The public heart has been saddened and the public mind made indignant by the pictures of misery which have been drawn by the press and by philanthropists.

So important has the subject seemed that the United States Bureau of Labor\* has taken upon itself an investigation, and the report is now before the public.

The report contains the results of actual interviews with 17,427 working-women living in 22 cities of the United States. These cities are thoroughly representative of different parts of the country including the South, the Northwest, the Middle States, the Pacific coast, and the Atlantic slope. About six to seven per cent of the actual number of women in the employments considered, in

\*Fourth Annual Report of the Commissioner of Labor. 1888. Working Women in Large Cities. Washington, Government Printing House. 1889.

these cities, are included in the report. It may be considered as fairly illustrative of the conditions of the entire class.

And what does it show? First as to the constitution of the class: It is not made up of children. In the 17,427 were 6 children under 10 years of age, and 247 of the number had begun work before they were 10; 4 were 10 years old, and 337 had begun at 10; 16 were 11, and 464 had begun at 11; 48 were 12, and 1,388 had begun at 12; 236 were 13, and 2,502 had begun at 13; over one-sixth were 16 or under, and 13,505 had begun at 16 or under. More of the girls were 18 than any other one age. The average age at work was 22 years and 7 months; the average age for beginning, 15 years and 4 months. The number who worked after they were thirty years old was 267, and of those who worked after 40, was 76.

The industries in which the greatest number of girls at 16 years and under were employed, were the boot and shoe factories, cigar, clothing, and shirt factories, book binderies, laundries, and dry goods stores.

The girls in this class are largely native-born; 14,120 of the number so reporting themselves, but about 74 cent per of the fathers were foreigners, and about 71 per cent of the mothers.

When so large a number find employment so young, it cannot be expected that much school training has been enjoyed. However, 10,456 of the girls had attended the American public schools, and 5,375 had been in other schools. That this statement does not mean much is proved by the fact that 947 girls who reported that they had attended school could not read an easy sentence.

We may conclude then that the class of working-girls in these 22 cities number about 300,000, most of them native-born though having over 70 per cent of their parents foreign-born; that they begin to work, on the average, when about 15 years old; that their present age is something over 22 years; and that while most of them have been in school, they have little more than the rudiments of an education.

The conditions under which they work, vary greatly. Three hundred forty-three industries were represented in the report. They were of all sorts of factories and shops, and the ease, healthfulness, and attractiveness of the surroundings, varied greatly. In Brooklyn some of the occupations are dangerous, girls frequently losing a finger, hand, or even

an arm. In Baltimore while many of the stores furnish sufficient ventilation, heat, light, and toilet privileges, the buildings used for manufacturing purposes are miserably adapted. The dust in the mills is complained of in Providence. In Richmond the employers are described as models; "toilet and sanitary arrangements are, almost without exception, good; seats are provided and used in stores; and the spirit of politeness rules the work-room." In Cleveland it is noticed that in some cases even luxurious surroundings are furnished. There is a popular belief that the surroundings of working-girls are as bad as they can be. But according to the girls themselves the good and the poor conditions stand 14,966 to 1,747. The cities having the largest proportion of neglected accommodations, are Atlanta, Buffalo, Cleveland, and New York.

There is no general standard of convenience and healthfulness insisted upon at any point in all industries. Kind and thoughtful employers furnish respectable surroundings, frequently more. The new establishments are usually well arranged, supplied with sanitary arrangements, and with the latest appliances for preventing harm to employees when there is an element of danger in the work. It is the old factories and shops or those housed in buildings intended for something else of which there is the most complaint.

In many cases the surroundings of the working place are an improvement on those of the home but often the employee is utterly neglected save as slow legislation and the feeble force of the philanthropist compel attention. The working-girls then are at the mercy of the employer, but the inference from the tables is that as a rule the employers are humane.

No statistics were collected of the number of hours which the girls work. From seven in the morning to six at night with a "nooning" at twelve is usual. In the shops the early closing movement has prevailed generally, excepting on Saturdays, when the stores are kept open frequently until ten or eleven o'clock. Savannah is mentioned as a point which still keeps open the stores every evening.

At many points petty rules and fines for mistakes, inattention, and tardiness are general, and though it may be urged that the girls bring it on themselves by their neglect of duty, it is often true that an abominable

system of espionage and persecution by overseers and floor-walkers causes the trouble. In Philadelphia this fining for bad work is general, though not unjustly enforced. In New York, shops were found in which week-workers were locked out if late and docked for every minute of time lost, and an extra fine often added. In Cleveland, fining and rules are so unusual that the agents (which were in the main women) declared that "the mention of them to the girls was greeted with surprise." In Chicago and Cincinnati these practices are common and unkindly feelings between employers and employees often result.

Little imposition was discovered. The worst case was in San Francisco, where the agent found a number of establishments in which systematic fraud was practiced in this way: An advertisement for girls to do tailor sewing was kept standing in the papers. When application was made, the girls were told that they must learn the work before they could be paid, and that it would require four or five weeks, but good wages were sure to follow. When the period of probation was up, the girls were dismissed because their work was unsatisfactory.

The effect on the health of the conditions under which working-girls live, and of the work itself, has been supposed generally to be very harmful. The report does not show an alarming decrease of health. While 16,360 began work with good health, 14,557 report that state now. The number who had "fair health" has increased from 882 to 2,385; of those who had "bad," from 185 to 485.

The wages paid were found to average \$5.24 for 13,822 women who reported; 373 earned less than \$100 per year; there were some 400 who received from \$450 to \$500; but over half received as much as \$150, but less than \$300.

How a woman can live in a city on such an income is the distressing question which arises. The make-shifts, temptations, and wants which attend such a condition are but too apparent; yet according to this report there must be 150,000 women in these twenty-two cities who have no greater income.

If they were in service they would have no problem of shelter, heat, light, or food to consider. Their clothing would cost less. They would have little exposure and no street-car fare; but the working-girl must provide from her income all these things. True, there are instances of employers who

help employees, as in New Orleans, where it is said that frequently the employer furnishes a "breakfast" at twelve o'clock, and where milliners and dressmakers are given two meals a day, but this is rare.

It was found in the case of women who reported their wages and expenses, that they averaged from their regular occupation an income of about \$295; that their expenses for rooms and meals amounted to about \$162, for clothing about \$80, and for other expenses about \$38, leaving them perhaps \$15 a year.

These figures are softened by one condition—the home. Where a woman is driven into lodgings, to boarding, or keeping house alone in a room, she gets far less for her money than when she is one of a family with other wage-earners. If at home, "out of work" and sickness have none of the terror which they have for those who are alone. This report shows that the vast majority have the home surroundings. Fourteen thousand nine hundred eighteen out of the 17,427 live at home. Of these nearly 10,000 assist with the house-work, and over 13,000 either give their earnings or pay board. This shows conclusively that the women wage-earners are as a rule helpers in supporting the family, and have the advantage of its co-operation. The average number of workers were found to be 2.78 persons to support an average family of 5.25 persons. Of course the wage-earners usually include the father, whose earnings are much higher than the working-girl's.

The home surroundings vary greatly. Nothing could be worse than many tenements of New York City, which is probably worst off in this respect. Over-crowding, foul air, poor drainage, and vile associations curse nearly all the tenements. There is scarcely any other place to live within the reach of the poor. In Brooklyn the conditions are similar, unless a home is sought in a distant part of the city. In Baltimore separate houses prevail and with them opportunity for air, seclusion, and decency. In Buffalo and Cleveland, too, the same is true, and the neatness and attractiveness of the houses are particularly noticeable. In St. Louis the tenements are on the whole desirable, the rule being to give each family a floor. In Chicago the tenement house prevails, but rarely more than six families are housed in one, and light and air are admitted on all four sides.



Out of 13,355 families reporting, 2,470 owned houses. In Baltimore about one-fifth of the families owned houses; in Buffalo, Cleveland, and St. Paul a trifle over one-half; in Chicago and Indianapolis about one-third; in New York less than one twenty-fifth; in Boston about one-twelfth; and in Philadelphia about one-sixth.

The girls who are not in homes are the ones to whom a peculiar sympathy is extended, and for whom philanthropists have devised many expedients.

In Boston a Travelers' Aid Society looks after incoming strangers by sea and land. For a year and a half an agent has been employed on the wharves who directs incoming girls where to go, how to look for work, whom to avoid. Cards are kept posted also in trains and waiting rooms telling strangers where to seek advice about boarding and work.

The Young Women's Christian Associations of several large cities give advice about board and keep also employment bureaus. In New York in 1887 this association secured 1,661 positions.

Homes for strangers and for those who want a cheap and respectable night's lodging are not infrequent. In Philadelphia a night refuge connected with the Y. W. C. A. gives a night's lodging and breakfast for ten cents each.

The San Francisco Girls' Union exists for the purpose of providing a home for those seeking work. It has been so successful that it will be enlarged. In the same city is a refuge for destitute girls. St. Joseph's Infirmary of Louisville provides for those seeking employments, also the Temporary Home for Women in New York.

For girls actually without money and without work, provisions are made in several cities. Thus the Primrose House of New York takes in those who from lack of work or from sickness find themselves without support, and the Free Home for Destitute Girls does the same. Nearly all of these institutions make it their business to aid in finding employment.

Boarding Homes exist in most of the cities where cheap board with pleasant surroundings can be secured. In New York the Christian Union supports homes in one of which board can be had for \$2.00 per week, and the Girls' Lodging House charges \$1.50 with the privilege to those who cannot pay this sum, of helping with the house work. In

Philadelphia the Home of the Y. W. C. A. gives board at \$3.00. Mitford Home in St. Paul accommodates about thirty-five girls at the same price; nursing and medical attendance are furnished free. A piano, library, papers and magazines also are at the girls' command. Baltimore has several homes where cheap board can be obtained—more than any other city in the list proportionate to its size. One excellent provision in that city for working-girls is the lunch-room of the Y. W. C. A. near the chief business quarter. The prices are always low and table room is given free to those who bring their lunches. A recent admirable development is the protective agency. Thus New York has an Equity Club which aims to secure fair pay, a society which prosecutes employers or foremen who insult or tempt young girls, and a Working Women's Protective Union which among other things secures legal protection from fraud and impositions, free of expense. In Boston the Women's Educational and Industrial Union has taken up this work. Police matrons in the larger cities is one of its aims. It also instructs both girls and their employers on the laws bearing on the points which affect their relations and prevents imposition and frauds. The Chicago Protective Agency is the most active in the country in this kind of work.

The opportunities which are opening to this class through Working-Girls' Clubs and Industrial Unions are many and various. In THE CHAUTAUQUAN for January, 1889, was an article on Working-Girls' Societies which shows what these organizations are doing in New York, Brooklyn, and Boston, mainly. In Philadelphia the New Century Guild does similar work. No praise can be too warm for the efforts of the Young Women's Christian Associations where instructions are given to hundreds of girls in various trades and arts, where lectures, concerts, and libraries offer them opportunities for culture, and where open rooms and games give them pleasant places for their evenings.

In connection with several of these organizations, efforts are making to give the girls a chance for summer rest and change. The fresh air fund of the New York Y. W. C. A. sends about one hundred girls every summer to the country. The New York Association of Working-Girls' Societies have a Holiday House on Long Island, and a patroness of the New Century Guild of Philadelphia invites

members of that order in succession to visit her.

One aim of the various helpful societies is to teach the girls habits of economy, to cook and to sew, and to inspire them to do better work and to fit themselves for worthier positions. The length of time which they remain at work, however, does not make it possible for them to rise very high in any industry or to gain particular skill. The average length of time which the women interviewed had been employed, was 4 years 9.2 months. Four hundred forty-eight women had worked for 10 years, 119 for 20; but the majority were beginners. After a few years most of them leave their occupations and are married,—a strong reason why all associations should strive to do as much as possible to encourage thrift and household skill in their members.

The church influences thrown around the girls is a large element in keeping the class moral. Out of 16,713 girls interviewed on this subject, 13,998 attended church. Of this number 7,769 were Roman Catholics. These

influences tell. The girls though they may and do develop unwholesome cravings after excitement and though they become often bold and pert are, as a rule, generous, brave, and industrious. The idea that they are furnishing large additions to the criminal class is entirely false.

The inferences to be drawn from these statistics are plain. Multitudes of girls are at work when they should be at home and in school. Their wages are low because they begin without skill, they remain a comparatively short time, and as most of them have homes where their wages are used to piece out the family income they will take low pay. They work under conditions, in the main, better than their own homes, though frequently unhealthful. They are subjected sometimes to imposition and insult, but less often than popularly is believed. They have a growing crowd of practical philanthropists befriending them. These girls are quite as good, all things considered, as they can be expected to be, and their condition is better than generally is believed.

## THE HUMORS OF IGNORANCE.

BY W. S. WALSH.

**I**N a letter written in 1729, Dean Swift says that William Penn, with whom he was well acquainted, assured him that Pennsylvania "wanted the shelter of mountains, which left it open to the northern winds from Hudson's Bay and the frozen sea, which destroyed all plantations of trees, and were even pernicious to all common vegetables." "But, indeed," adds Swift, "New York, Virginia, and other parts less northward or more defended by mountains, are described as excellent countries." How the Dean acquired this curious misinformation is a mystery; he is certainly wrong in imagining that he obtained it from Penn. But to this day the English ignorance of America is phenomenal, though usually backed up by excellent authority. As I write I have before me the current number of the London *Tidbits* in which it is asserted that it is usual in the United States for people to erect monuments to themselves while living, the date of death being naturally left blank. The writer claims that he himself had seen such a mon-

ument erected to a family of seven people, all of whom were living. This may be true, but it is as surprising to Americans as it can be to foreigners.

English literature always blunders delightfully when it trenches on American subjects. Even Thackeray was not infallible. His description of the Castlewood estate in Virginia is a case in point. A grant *might* have been made to the Esmonds of a tract extending from the Potomac to the James, but no estate approaching this in size was ever cultivated from one center in any portion of the world. Yet Madame Warrington is described as shipping tobacco from both rivers. There are other inconsistencies—notably the contiguity of Castlewood to Mount Vernon and Williamsburg, which are more than one hundred miles apart. But what is a slight error of this sort in comparison with Amelia B. Edwards' description in "Hand and Glove," of her hero "passing backward and forward like an overseer on a Massachusetts cotton plantation," or George Augustus

Lawrence's remark in "Border and Bastille" that it was pleasant "from the ferry-boat which was the last change, to meet lots of Philadelphia people looking out over the broad, dark Susquehanna," a feat of vision paralleled by that of Dumas' "Capitaine Pamphile" who saw Philadelphia "rising like a queen between the dark waters of Delaware and the blue waves of ocean"?

Educated people may be found in England who believe that Henry Clay makes the cigars which go by his name, that Daniel Webster wrote the Unabridged Dictionary, that Washington Irving was an eccentric preacher. Fame, indeed, is an old lady who shudders at the Atlantic voyage; and there is nothing which so startles an American traveler into realizing that he is actually abroad as to find the reputations and authorities which had awed him from his cradle, not only unhonored, but absolutely unknown.

But it is not on American subjects alone that English people, people of culture and refinement, are curiously ignorant. Men who have devoted great attention to the classics and mathematics, frequently have but little current information. Ignorance of this sort is said to have lost the English the island of Java. The story runs that the minister by whom it was ceded to Holland in 1816, was under the impression that it was too small and insignificant to contend about; and among the most firmly rooted traditions of American diplomacy is one which represents the English commissioner as agreeing to the surrender of Oregon, "because a country in which a salmon does not rise to the fly cannot be worth much."

An Oxonian tells the following story to show how ignorant a very learned man can manage to be of what almost everybody else knows: One of the professors was in conversation with a friend who happened to refer to the novelist Thackeray, and was much surprised to see that the professor did not understand. "Why," said the friend, "don't you remember the author of 'Vanity Fair'?" "Oh, yes!" said the professor, "Bunyan; clever but not orthodox."

Such ignorance, however, is not confined to English people. Two years ago the principal of a public school in Pennsylvania wrote to Nathaniel Hawthorne, asking for his autograph, as it was proposed to hold a literary fair to obtain money for a school library. That library was evidently much needed.

G-Dec.

The ignorance of this principal reminds one of Lady Bulwer's story of the society lady. "Who is this Dean Swift they were talking about?" she asked Lady Bulwer. "I would like to invite him to one of my receptions." "Alas, madam," replied the other, "the Dean did something that has shut him out of society." "Dear me! what was that?" "Well, about a hundred years ago he died."

The story is told of a former vice-president of the United States, who, walking around the library, saw a folio lettered "Virgili Opera." "Bless my soul!" he exclaimed, "I had no idea that Virgil wrote operas." And the writer can certify that a member of the Board of Education in Philadelphia, in a large book store in that city, while examining a copy of the De Luxe edition of Prescott, was heard to remark, "By the way, who was De Luxe; was he the printer or the binder?"

A delightful blunderer was the gentleman who complained of these beastly dialect poems and stories: "The other day I came across a fellow called Chaucer and I'll be hanged if I could read him!"

Mr. W. H. Vanderbilt, at a time when two of his pictures formed a part of a loan exhibition, received two letters directed in his care, one to P. P. Rubens, Esquire, the other to B. R. Rembrandt, Esquire, evidently from some art amateur who wished to make a deal. The proprietor of a bureau of newspaper clippings saw a notice of a newly published cheap edition of "Rasselas," and immediately wrote to Samuel Johnson, L.L.D., care of — Publishers, enclosing circulars and stating that the bureau would be pleased to furnish him with criticisms of his recent popular work.

Sir William Fraser in his "Reminiscences" gives fresh currency to the old story that General Grant on his introduction to the second Duke of Wellington inquired, "My lord, I have heard that your father was a military man. Was that the case?" But in an appendix he regretfully notes that he had since learned from the Duke himself that the story was untrue.

Book-sellers and librarians all have their anecdotes of curious errors on the part of purchasers and subscribers. "Have you 'Cometh'?" said a lady to a clerk in a book store. "Cometh, ma'am, I don't know of any book of that name." "Don't you? well I saw a book 'Goeth' and I thought there might be a companion book by the name of

'Cometh.' The name of Goethe, indeed, has always been a phonetic stumbling-block. A Chicago newspaper, as an instance of the spread of enlightenment in the Western Athens, says that formerly his fellow-townsmen used to pronounce this name to rhyme with teeth, but now they pronounce it to rhyme with dirty.

The librarian of the Portland, Maine, public library furnishes an amusing budget of anecdotes. A small boy anxiously inquired, "Is this the Republican library?" Another asked for the first book that Rose ever wrote, Rose being interpreted to mean E. P. Roe; still another wanted a book by the same opera, author and opera probably being equally meaningless to his youthful understanding; and a fourth wanted one of Oliver Twist's books about little Dorrit. The following is a list of titles recently called for in this library:

TITLES GIVEN.	BOOKS REQUIRED.
Jane's Heirs,	Jane Eyre.
John Ingersoll,	John Inglesant.
Illuminated Face,	Face Illumined.
Prohibition,	Probation.
Bulfinch's Agent	Bulfinch's Age of
Fables,	Fable.
Patty's Reverses,	Patty's Perversities.
Little Lord Phantom,	Little Lord Fauntle-
	roy.
Silence of Dean Stan-	Silence of Dean Mait-
ley,	land.
Mona's Charge,	Mona's Choice.
Zigzag's Classic Won-	Zigzag Journey in
ders,	Classic Lands.
Boots and Spurs and	Boots and Saddles.
Boots and Shoes,	
Mary's Lamb,	Mary Lamb.
Fairy Tails,	Fairy Tales.
Chromos from English	Cameos from English
History,	History.
Not in the Perspective,	Not in the Prospectus.
Sand Maid,	Sun Maid.

But the laugh is not always on the side of the book clerk or the library attendant. A lady went in a music store in Philadelphia and asked for "Songs without Words." The clerk stared at her in astonishment. "But," he said, "you know that is impossible, there cannot be songs without words."

"Can you tell me where I can find 'Rienzi's Address'?" asked a young lady of a clerk in Brooklyn. "You might look in the directory," he suggested.

In Pittsburgh a lady asked, "Have you

'John Halifax'?" "No," was the clerk's reply, "we are just out of 'John Halifax,' but here is 'John Nicholson'; will that do?" The lady thought it would not do, but the clerk was determined to effect a sale, so he went on, "Do you like deep reading, ma'am? Here is 'Twenty Thousand Leagues under the Sea,' that is a very deep novel." In the famous shop of Herr Spithoever in Rome, an American damsel asking for Max O'Rell's book on the United States was scornfully advised that "Marcus Aurelius was neffer in der United Shtades." In a large library in Philadelphia, a young lady asked for "English as She is Spoke." The assistant librarian, in a tone of indirect reproof which reached the delighted ears of the young lady, bade a boy get "English as It is Spoken."

Distinguished people have often been either piqued or amused, according to their temperament, at finding how utterly unknown they were beyond a certain circle. Richard A. Dana, Jr., used to tell the following story with great gusto. He once lectured in a country town and then walked home with the president of the lyceum, a farmer. After a long silence, the farmer said:

"Mr. Dana, I believe you wrote a book once?"

"Yes."

"Waal, I never read it myself, my folks have, though."

Dead silence again fell upon the two until their arrival at the farmer's house, where Mr. Dana was introduced to the invalid wife, who had not been to the lecture.

"My dear," said the farmer, "I believe you've read Mr. Dana's book?"

The wife stared, and then recovering herself, answered: "I b'lieve I've heard speak of it."

Apples were brought in, and with them came the farmer's daughter, a little black-eyed, sharp-looking school-girl.

"Susan 'Liza,'" said the farmer, "you've read Mr. Dana's 'Two Years Before the Mast,' haven't you?"

'Liza replied quickly, "No sir"; and there was dead silence till bedtime.

Tennyson is fond of telling, apropos of his early residence at Haslemere, a story of a certain laboring man. "Who lives there?" asked a visitor, pointing to the Laureate's house. "Muster Tennyson," answered the laboring man. "What does he do?" was the next inquiry. "Well, muster, I doan't right-



ly know what he does," answered the rustic, scratching his head. "I've often been asked what his business is, but I think he's the man as maks the poets."

The elder Dumas used to tell a similar story about himself and Victor Hugo. "One fine day," he says, "Hugo and myself were chosen as witnesses of a marriage, and we went to the *maire* to give our names and addresses. The author of 'Ruy Blas' was then in the meridian of his fame, and, what is more, he was an Academician and a peer of France. 'Your name?' asked the official at his little window. 'Victor Hugo.' 'With an i?' queried the scribe. 'As you wish,' said Hugo, with admirable coolness. I was then asked my profession. Now, I had brought out at this time more than twenty pieces. My name for ten years might have been seen at the foot of the *feuilletons* of twenty journals read everywhere, and of which I had tremendously increased the circulation, and I found myself unknown by this servant of the government—a man who could read and write! I kept my self-possession, nevertheless, seeing that Hugo was in the same case as myself, and when the clerk, surprised at my silence, again asked my profession, I answered 'propriétaire.'"

Talleyrand's wife was the reverse of brilliant, and he used to excuse his marriage on the ground that "clever women may compromise their husbands, stupid women only compromise themselves." One day the famous traveler M. Denon was expected to dinner, and Talleyrand conjured Madame to prepare herself for sensible conversation by looking over Denon's works. Unfortunately on her way to the library Madame forgot the name. She could only remember it ended in *on*. The librarian smilingly handed her a copy of Robinson Crusoe. Madame easily mastered its contents and at table astonished her guest by exclaiming, "*Mon dieu, monsieur*, what joy you must have felt in your island when you found Friday."

Practical jokers are often fond of assuming a similar ignorance for the purpose of taking down undue self-importance. When Mr. Moody, the revivalist, was at the height of his reputation he entered a drug store in Chicago to distribute temperance tracts. At the back of the store sat an elderly citizen reading a morning paper. Mr. Moody threw one of the tracts on the paper before him. The old gentleman glanced at the tract and

then benignantly at Mr. Moody. "Are you a reformed drunkard?" "No, I am not," said Mr. Moody indignantly. "Then, why in thunder don't you reform!" asked the old gentleman.

A correspondent of the *Denver News* tells that paper how he once crossed over to Europe on the same steamer that bore a distinguished novelist and his family. The novelist's wife was too proud of her husband to allow him to hide his light under a bushel. The correspondent had heard of this failing. When he was introduced to Mrs. — she gradually led the conversation to the subject of her husband's literary work. "Is your husband a literary man?" asked the correspondent. "Certainly," replied the lady in astonishment, "have you not read any of his works?" "No, I am very sorry to say I have not." Mrs. — mentioned a few of them. "And does Mr. — do any reporting?" further asked the newspaper man. "No, he does not," somewhat sharply replied the lady, "he is an author," and she brought the conversation to an abrupt close.

But the best of all these stories is told of Artemus Ward. As he was once traveling in the cars, dreading to be bored, and feeling miserable, a man approached him, sat down, and said:

"Did you hear the last thing on Horace Greeley?"

"Greeley? Greeley?" said Artemus. "Horace Greeley? Who is he?"

The man was quiet about five minutes. Pretty soon he said:

"George Francis Train is kicking up a good deal of a row over in England; do you think they will put him in a bastille?"

"Train? Train? George Francis Train?" said Artemus solemnly. "I never heard of him."

This ignorance kept the man quiet for fifteen minutes; then he said:

"What do you think about General Grant's chances for the presidency? Do you think they will run him?"

"Grant? Grant? Hang it, man," said Artemus, "you appear to know more strangers than any man I ever saw."

The man was furious. He walked up the car, but at last came back and said:

"You confounded ignoramus, did you ever hear of Adam?"

Artemus looked up and said: "What was his other name?"

## EDITOR'S OUTLOOK.

### WHAT OUR CRITICS SAY.

The critics of educational agencies have never found a very fruitful field for their genius in the C. L. S. C. course of study. The reasons are apparent. This curriculum has been made to cover in a popular way the same ground explored by students in a college or university. Technical study, practical experiments, and personal contact of students with living teachers, have been sacrificed to give opportunity to the multitude to take up useful reading at home. Bishop John H. Vincent has said repeatedly through the press and in public address that the C. L. S. C. readings were not a substitute for a college education, but simply to give the C. L. S. C. student the college graduate's outlook on the world. Fortunately twelve years of history proves that the idea which dominated the C. L. S. C. people in making the course of study is satisfactory, and no change is apparent or even probable. The books and THE CHAUTAUQUAN, which contain the Required Readings, and they are only readings, please both the readers and the projectors of the organization. Nothing could be more gratifying. But a correspondent of *The Nation* at New York thinks differently: The books ought to be profound, technical, heavy weights on the subjects treated,—and we add, nobody would read them. This view of "being educated" frightens thousands of young people from our higher institutions of learning to-day and they are the objectionable features that have been discarded in preparing the C. L. S. C. readings.

As our population grows more dense and a small percentage of young people graduate from the colleges, it becomes a necessity, if we are to preserve a government by the people, that a course of reading in history, political economy, literature, and the sciences should be put before them in their homes and places of business. The course had to be prepared especially for this purpose; special writers were selected and the reading printed in unique form, adapted to this particular movement. The curriculum of a college, if adopted, would be the stamp of failure. The

design was to drop the college style of textbooks and make new ones on a new plan; to go outside the college building and convert the kitchens, sitting rooms, parlors, workshops, and offices of the people into popular college halls. It has been done. A hundred thousand such places are brighter and dearer because their occupants have found a new light in life.

In connection with this charge of superficiality, we may ask, Who write the books and Required Readings in THE CHAUTAUQUAN for the C. L. S. C.? We answer, as a rule, college men. If *The Nation's* correspondent will con the list of contributors in this volume of THE CHAUTAUQUAN only, he will find among them the President of Cornell University, the Principal of the University of St. Andrews, Scotland, a professor in Harvard University, another in Dartmouth College, one in the University of Rome, Italy, together with writers trained in some of the best universities of the world. Mr. J. Ranken Towse is just now writing a most captivating series of papers for us on "English Politics and Society"; he knows his subject and is a master of good English; and he is on the editorial staff of *The Nation*. If the C. L. S. C. readings are superficial, then the editorial department of *The Nation* is the same, according to its correspondent's testimony. We suggest that one should first learn what we are doing and then write about our books and magazine; and we modestly challenge our critic to find a catalogue of textbooks in use in any university on this continent prepared by more scholarly and eminent authors than are writing the Required Readings for the Chautauqua Literary and Scientific Circle. A letter just handed the writer of this editorial is from Elmira, New York. It says: "We have just formed a Chautauqua circle. We are all college graduates and propose to read the C. L. S. C. course, but we want to go back and begin with your Greek year, as our first year, and then take up the present course, which is the Roman year." College men in nearly every state in the Union are now at work on these readings. We might fill twenty pages of this magazine

with their bright, crisp compliments to the thoroughness with which our Required Readings have been prepared, and how they aid the student to reach a more comprehensive view of Greek, Roman, and English history, and other subjects treated.

There is a vast multitude of people who were obliged to leave the common school without finishing their studies; others did finish, but did not reach the doors of the high school; many graduated from the high school but could not enter college—poverty, peculiar responsibilities of a family nature, various causes, operated to deprive them of an education, yet a burning ambition to learn by reading moves them. The C. L. S. C. has appeared as a People's College, brought to their very homes; 200,000 souls have enrolled their names as students and other thousands are daily joining the ranks. This is the most complete answer to the charge made by the critic in *The Nation*.

When one examines the course critically and compares it with the same lines of study laid down in the higher institutions of learning, he must remember that the C. L. S. C. readings are prepared with this design, to furnish useful information in popular language that the reader, apart from the living teacher, may read understandingly and obtain knowledge and the blessings it brings.

It is a course of reading which helps to educate in things that the wisest and best men of the ages have pondered, besides being a menace to pernicious literature, an enemy to ignorance, and a bulwark of defense to the family and nation.

#### TABLE NONSENSE.

The young man whom the *Outlook* last month advised to practice at home those refinements of society which he was awkward at abroad, is back with a grievance. "I began at the table, and they called my practices nonsense." If our young friend will consult our advice he will find we warned him against making his practices conspicuous, but since, perhaps from no fault of his own, he has attracted attention, we know of but one course: to prove, if possible, that the manners he wishes to follow are founded on the good principles of convenience, neatness, grace, and respect for the eyes and ears of others. Are they?

When he follows his host in to dinner,

his book of etiquette directs that he shall stand until all are placed. Is this sensible? For all to be seated at once makes much less confusion of chairs than for first one and then another to seat himself. Certainly then the manual is wise. When he sits close to the table and keeps his arms at his side, is he following fashion or common sense? The latter. To sit far from the table puts him in a dangerous and awkward position. He either must run the risk of dropping his food on its long passage from plate to mouth, or must crook himself like a new moon. If he throw his elbows out, he not only sacrifices all laws of grace, but makes the meal miserable to his neighbor—a selfish thing.

If the host serves the table, the guest must make himself of as little trouble as possible, hence he must choose at once if asked what he will have, and not embarrass the server by declaring, "No choice." According to the same principle he must keep the plate handed him by the host, unless asked to pass it. He is the guest. His host has waited on him. To pass the plate served, unless requested to do so, is an impertinence. Nothing is more annoying to one serving a table, than interference, even though it be offered in the best of spirit. He begins to eat as soon as served. Is not this good sense? Watch the primness of a table at which everybody waits until all are served before taking up knife and fork. Nothing is more ludicrous. The stiffness would break at once if those served were busy. Besides there is practical sense in it. Your fowl and vegetables are "wasting their sweetness on the desert air," while you wait. If anybody question his eating from the *side* of the spoon, a practical illustration of the awkward position into which the arm is brought by putting the spoon point first into the mouth, would be sufficient defense.

The manual directs that when a plate is passed, the knife and fork are to be removed. What more sensible? Their safe convey to and from the server is almost impossible. "Rest them on a bit of bread," continues the rule. Wise again; to put them down on the cloth, means a soil.

Surely nobody will try to oppose our young friend if he contend that to blow his soup or tea to cool it, or that in stirring them, to scrape or rattle his spoon against the side of the dish, or if in taking his food, to make a noise, is to offend good taste and to annoy people

of any breeding. Nor does it seem possible that any one will dispute him when he claims that the lips should be closed when food is masticated, since any other practice is so unsightly. The "looks of the thing" again is a good reason for the rule which forbids him to tilt his plate or cup to get the last drop of its contents. It looks as if the eater was greedy and the larder poorly supplied.

And so we might go through any wise book of etiquette, and find a reason for its forbidding him to use his fingers on chicken bones, but permitting him to use them on asparagus; for dictating the fork for cheese, the fingers for olives and Saratoga potatoes; for leaving his napkin at his plate unfolded after a chance meal away from home, but replacing it in the ring when at home.

The regulations usually have sound sense and taste back of them. Because they are called nonsense by those who do not practice them, is no reason for slighting them. It is usual to be impatient with the habits of other people which differ from our own. It takes something of a cosmopolitan to appreciate the unusual. That which excites our derision or our surprise does so oftenest because of our ignorance. If our young friend is anything of an advocate, he will find he has a strong case when he tries to uphold the common sense of table etiquette.

#### THE PAN-AMERICAN CONGRESS.

The study of history would be amusing, if it were not so sad. History has been largely the record of disputes between governments; and the way governments have proceeded in the past to settle these disputes is simply farcical, utterly silly, and foolish. The plan has been to state as unfairly as possible both sides of the matter, and then, when both parties thoroughly misunderstood the entire subject, to go to war about it, and after the war to settle the dispute by conference and treaty. Any one who proposed that the conference should come first, was regarded as a dreamer, and yet to-day the dreamer's plan is, in a sense, on actual trial upon an immense international scale.

There is to-day in Washington a Congress of nations—friendly, peaceful, and intent on the greatest good for all, intent upon the great object lesson set before the world—that conference is better than war. That there should be some sort of union between the

peoples of the three Americas has for many years been before the people of this country. It was merely a suggestion until in Mr. Garfield's short administration it reached the stage of actual invitation to the people of South and Central America to meet and confer with us upon subjects of mutual interest. To-day, after a delay of seven years, the congress of the three Americas is in session at Washington. These delegates from our sister Americas represent a territory of 12,000,000 square miles, a territory three times that of all Europe, and occupied by 120,000,000 people. They represent more. They represent the new idea—of conference before war, of arbitration instead of war, of peace, of trade and business, and the rights of the common people to the common rights of man. It is true these delegates cannot on their return to their own countries ratify in binding treaties the results of their conference. They have met merely to discuss affairs of mutual interest, to dispel misunderstandings, and to clear the road to closer and better relations between all the American nations. It is said duels would never happen if the duelists really knew each other. In like manner nations learn all that makes for peace by learning all about each other.

The congress assembled in Washington has set before it the following objects:

First. Measures that shall tend to preserve the peace and promote the prosperity of the several American States.

Second. Measures toward the formation of an American Customs Union, under which the trade of the American nations with each other shall, so far as possible and profitable, be promoted.

Third. The establishment of regular and frequent communication between the ports of the several American States and the ports of each other.

Fourth. The establishment of a uniform system of customs regulations in each of the independent American States, to govern the mode of importation and exportation of merchandise and port dues and charges, a uniform method of determining the classification and valuation of such merchandise in the ports of each country, and a uniform system of invoices; and the subject of the sanitation of ships and quarantine.

Fifth. The adoption of a uniform system of weights and measures, and laws to protect the patent-rights, copyrights, and trade-



marks of citizens of either country in the other, and for the extradition of criminals.

Sixth. The adoption of a common silver coin to be issued by each government, the same to be a legal-tender in all commercial transactions between the citizens of all the American States.

Seventh. An agreement upon and recommendation for adoption to their respective governments of a definite plan of arbitration of all questions, disputes, and differences that may now or hereafter exist between them, to the end that all difficulties and disputes between such nations may be peaceably settled, and wars prevented.

Eighth. And to consider such other subjects relating to the welfare of the several states represented as may be presented by any of said States.

The seventh article is the most important of all. It is the one most likely to be adopted and it is certainly the most valuable in every sense. The tax of war is the heaviest burden borne by any nation in the past. If the congress should once for all put an end to war among the nations of the Americas it would be a magnificent advance along the line of human progress for all the world.

The fifth article, particularly in its items in regard to copyrights, patents, trade-marks, and the extradition of criminals, is likely also to lead to important results. In the matter of weights and measures we alone stand in the way in the refusal of our people to adopt the metric system. Herein the South American nations can probably give us a lesson. The third subject, it is hoped, may lead to something. The great loss to trade with South and Central America is the want of steamship lines. It is time such a congress met, that by mutual advice and consent we may unite to establish such lines, and also to help on the building of a railroad down through Central America and thus to connect the continents. The other subjects are, in a way, subjects in dispute. If there is any friction in the congress it will be over these. We ourselves by our custom laws stand more in the way of trade than do any of the other nations in the conference. One of the illustrated papers recently expressed it very neatly by a picture wherein our revered Uncle Sam was trying to make love to pretty South America over a high stone wall labeled "The Tariff."

It is impossible yet to say what will be the

outcome of this congress. Of this much we may be sure: It will do a vast deal of good by the simple meeting of representatives of so many nations in friendly talk in the house of their richest sister. The excursion over the country by the delegates is alone worth all the cost of the conference. It is a grand thing for sister nations to meet, even if only over a friendly cup of tea. No nation except our own would do such a thing. No nation in Europe would do it, if they could, and the jealousy of kings does not permit peoples to meet. They would laugh at the kings if they did, and kings do not like to be laughed at. Whatever comes of this congress this much has come,—all Europe watches it with mingled incredulity, suspicion, and envy. It is the beginning of a better time for humanity. It is perhaps for two continents the setting up of an anvil on which the sword may one day be beaten into a plowshare.

#### A VICTORY FOR WOMEN.

The statements and the sentiments which make up the article on "Working-Girls," in this impression of *THE CHAUTAUQUAN*, are a study in the realities of human life. The general Government appears in a new rôle, sending its agents into different parts of the country, among working-women, to investigate their condition while employed as wage-earners. This involves expense and is using the authority of the Government for gathering information on a most important question. This is comparatively a new phase of American civilization. Woman's work in moral reforms and in the churches has grown to be an old story. Making the condition of women as wage-earners a subject for investigation by the Commission of Labor, publishing the report in a volume of 630 pages, at Government expense, for the evident purpose of promoting the comfort and protecting the rights of this class of women, are encouraging signs of the times. Every manly American citizen may find in this article sufficient reason to believe that the days of chivalry are not passed; and because we live in these days and are part-takers of this work, we may justly be proud.

But it is only the dawn of a new day. These working-women are only the vanguard of a new element, coming in to take part in our industries and manufactories. They have been among us for a long time,

this, however, is the first official recognition by the Government. There is nothing so radical as woman suffrage, or woman holding office, implied in this new departure; it is simple justice, in the name of the Government, going from city to city, and factory to factory, to ascertain whether dangers of any sort are in the way, if any degree of liberty is denied, or if health is needlessly sacrificed, or if oppression is stealthily creeping in, and to inspire every working-woman with the feeling that she is a citizen of a Government that seeks to promote her welfare; and that it is not simply a Government of men, for men, and by men. It is a wise and humane step and worthy of the United States. It will bring new hope to the widows and orphan girls and thousands of unmarried women upon whom the necessity is laid to work for bread and raiment and home.

The cynic suggests that it will hasten what he believes is sure to come, "a war of the sexes." None but a cynical mind could evolve such an idea. The privilege of laboring for bread must be granted to every one. There can be no limitations, save by a disabled body, or a diseased mind, or a lack of opportunity. It is a great victory for working-women that the Government in its majesty comes to their help, by frowning upon the ideas that it is beneath a woman's dignity to work, and that she must remain where the slave women of the South and the women operatives in New England cotton factories were thirty or forty years ago. We have made some progress in these years, and this

action of the Government, taken without sounding a trumpet, quietly but firmly, shows that conscience has a voice which is heard in behalf of women wage-earners. When we think of it, we wonder why it was not done long ago. The Chinese, the Negroes and the Indians, have received a large measure of attention and care from the Government, while women laborers have gone on uncomplainingly, though the Government has not done for them all it might have done.

We apprehend that this Government report will lead to greater carefulness on the part of individuals and corporations that employ women; it will suggest to legislators wholesome laws that should be enacted, and it will cause women to be more self-reliant and independent, because they find a new ally in the battle of life.

It may increase the number of men tramps in the land, since if women compete with men in all kinds of labor, the market will be more crowded and the result will be the survival of the fittest. The article on page 328 tells a wonderful story. Women are coming into front places in the business world. They are demonstrating that they have tact and skill for a variety of work besides that done in the family and kitchen. Many men everywhere will hail their coming and cheer them on; and since the Government has to act as guardian of their interests in this bold advance, it cannot go back. The good work is auspiciously begun, now let it be carried forward with painstaking energy and courage.

### EDITOR'S NOTE - BOOK.

POLITICAL campaign work is terribly exhausting. Governor Foraker of Ohio was obliged last month to cancel several appointments to speak because he was sick. Governor Hill of New York returned from a speaking tour in the South and was detained in New York City by sickness, so that he could not meet all his engagements to speak. Charles Sumner and Roscoe Conkling were wise men in this particular, they did not exhaust their physical energies in making campaign speeches everywhere, but, each man would speak in a supreme hour on a live issue and

give direction to political editors and orators in the intervals.

THE election of speaker for the House of Representatives at Washington is usually an exciting question just before the opening of Congress, but just now it is in the shadow of the question, Where shall the location for the world's centennial exhibition be? It will be decided by the next Congress. We are witnessing a remarkable scene in American city business life. Chicago at this date has subscribed \$7,000,000, and New York \$2,000,000

toward securing the privilege of entertaining the fair. It is a great exhibition of financial resources, public spirit, and generosity.

THE Commissioner of Indian Affairs is emphatic in demanding a broader system of education for Indians. Less than a fourth of those of school age are provided for at present, and Mr. Morgan justly says that "nothing less than universal education should be attempted." The Lake Mohonk conference, which reflects the highest sentiment on Indian affairs, reiterates this demand. Let the Federal Government undertake the scheme. If the Indian is to be absorbed into the body of citizens, as the best legislation and sentiment now indicate, he must be made as digestible as possible.

THE European war cloud would seem to belong to the sidereal system, so regularly does it rise and set. The condition of south-eastern Europe explains the rising. The small states are eager for independent nationality. Union of the Slavic tribes is the dream of many Slavs. Austria's and Russia's interests conflict whenever a state of the Balkan moves, since one or the other loses, and are at direct variance in the Pan-Slavic agitation, since it means dismemberment for Austria (many of whose people are Slavs) and extension for Slav Russia. The number of powers involved and the uncertainty of issue cause the setting. If Austria goes to war with Russia, she takes Germany and Italy with her; and Russia involves France. The forces are almost perfectly matched; though each is striving to make itself the stronger, as Germany's recent demand of the Reichstag for \$45,000,000 more war money, shows.

THE free and independent American citizen indulged in many sympathetic reflections over the style in which the Czar was obliged to make his visit to Berlin. He landed at Kiel, protected by gun-boats. He marched to his train between files of soldiers. His journey to Berlin was in the midst of picked and armed guards. He stepped from his railway coach to find himself between other bristling rows. He took a drive surrounded by cavalry. He went guarded to the theater, from whose galleries strangers were excluded, and hunted guarded by cuirassiers. All this display of arms was not in honor of his majesty, but to protect his life.

MR. BRIGHT once characterized the profes-

sions of interest in reform made by an opponent, as like a Spanish feast, "consisting of a little meat and a good deal of table cloth." The complaint against the Civil Service Reform League is reversed; they offer too much meat and only a little table cloth. At the recent meeting the members showed as much determination and as little compromise as ever. They are right and the public is slowly recognizing it. Each year it grows more sensitive to dishonesty and selfishness in public life and more emphatic in thinking the spoils system unscrupulous and unbusiness-like. The League mainly has accomplished this result.

LONDON has had an agitation which we may expect to see repeated in American cities. The music-halls are licensed by a committee of the city council. Licenses were refused; several, on the grounds that improper allusions were permitted on the stage and immoral persons in the audience. The council did not sustain the committee, claiming that the public not the proprietor was responsible. So is the public responsible for unclean streets and unsanitary houses and overcrowding and bad ventilation, and we would never have any thing else if we did not by compelling cleanliness, educate to cleanliness.

A BILL to admit girls to the State University of Georgia has just been defeated in the Senate. In the debate one of the majority declared that women were disgusted with science and astronomy. "Take a logarithm," he cried. "I never saw a woman who could look at a logarithm." It is certain that senators who never saw a woman who could look at a logarithm should not be censured for voting against giving women the privilege to look at them. It perhaps would be wise for the friends of the bill to send the Senate on a visit to Smith, Wellesley and Bryn Mawr, that they might see what college discipline has done for girls.

"THE senior class at Harvard elects a colored man as orator," was a line in the Associated Press dispatches for October 20. It is a pertinent piece of news. It ought especially to go to the colored people, for it says to them: Your future is what you make it. Conferences in your behalf, agitation, the press, lectures, sermons, and legislation have done for you about all they can do—secured you a chance. The standard of your race

now must be raised as other races raise theirs, by manly self-control and exertion.

OVER the entrance to every communal school-house of Paris hangs the French flag. We are glad to know that the custom has had a beginning in this country. Each of the public schools of Brooklyn received a flag lately, and it has been proposed that each school building have one floating from it. At other points this has been done. This association insensibly will endear the old flag to every boy and girl and help kindle patriotic impulses.

THE opportunity for American college men to carry on original research at home has been increased largely by the opening of the Clark University at Worcester, Mass. The institution proposes to give every facility for advanced students, and to add departments as demanded. Few such incentives to higher scholarship exist in this country. An institution devoted solely to this high grade of work can but raise our standard and persuade students of first-class ability who would otherwise stop with at best a postgraduate degree to enter the field of original work.

DISCIPLINE and hard work have been provided freely for the enlisted of the Navy, but it has been only within a few years that official attempts to elevate and brighten their lives have been made. The direction of this effort wisely has been toward supplying books. Eight years ago a Bible, prayer-book, almanac, dictionary, and works on navigation were all the books the men of the fore-castle had access to. Lately, respectable libraries have been added and are increasing. The new ships of the Navy are said to have well-selected small libraries.

LITTLE good and much harm can come from carrying theological discussion to the converted heathen. At the last General Convention of the Protestant Episcopal Church, Phillips Brooks touched this question finely:

"When I found our missionary in Japan the other day translating Pierson on 'The Creed' into Japanese for the instruction of Japanese disciples I thought it was wrong. What is needed is something vastly more intrinsic than such things. If you could have the power to transfer the Anglican theological establishment to Japan to-day, it would be the stupidest thing to do. You would crush the nation. Go there and simply touch their souls with the power of Christ."

THE society of Christian Socialists in the United States includes in its "objects" a free midday meal for school children. This has been tried abroad with success. In Paris over 80 per cent of the children are furnished by the school authorities with a simple hot lunch at noon. They bring their own bread and wine. It costs two or three cents, and the very poor receive it free. The recent strike of school-boys in Great Britain had at some points as its object full dinners. The practice does away with cold lunches, frees hard-worked mothers of care, and insures the presence of the children in the afternoon session. In the great cities the free noon lunch undoubtedly is a blessing.

Two great Protestant communions, the Congregationalist and the Protestant Episcopal, held conventions in October. In the sessions of both, a policy of Christian unity was advocated. Let us work together to spread the spirit of Christ, inciting and helping each other, was the pronounced sentiment. This means that where a church of any Protestant denomination exists, and is all the place can support, that all Christians shall unite in supporting it, not establish rival societies. It means that weak societies shall unite in one strong effort to build up the work, not tear it down by trying to build up denominations. All men are brothers, and money, work, eloquence, and learning combined, will not carry the gospel so far and so fast as the practice of this principle.

IN giving his objections to the proposed revision of the Westminster Confession of the Presbyterian Church, the learned theologian Dr. W. G. T. Shedd gives as one, that revision will open old controversies upon abstruse doctrines and so divert the attention of the church from its healthful activities and make of the denomination a theological debating ground. We are reaching a period when the Christian life and spirit are more important than doctrines. Until we have grown so large that we are certain that we can discuss abstruse theology without chilling the essential Christian spirit, is it not best in all denominations to heed Dr. Shedd's suggestion?

IF Carlyle could examine the *Summary of News* in the present issue of THE CHAUTAUQUAN and see the vast amount of talk it suggests, it is more than probable that he would pour forth a tirade against the folly of words,



which would surpass "Sartor Resartus" itself. It seems indeed as if no month was ever "so bethumped with words." But practical experiment has convinced us that our conventions, associations, and the like, are the results of and incentives to doing and being, and that because of them, definite and advanced ideas are reaching the public more rapidly than through any medium yet tried.

MR. EDWIN ARNOLD in his trip through the United States let fall a remark on the hideousness of the fence, which the agitators for no-fences have been quick to pick up. This body of reformers, we are glad to see, are growing stronger and more emphatic; a fence has one mission—to keep live stock in place. To cut farms into lots and to hedge in lawns is simply to mar nature and to use money and time unnecessarily. Stray cattle and bad boys are not so numerous that out of fear of them we need to make a checker-board of the face of nature.

MISS AMELIA B. EDWARDS, of England, is now in the United States and has begun her series of lectures. The welcome which has been insured her in advance is hearty and deserved. As a novelist Miss Edwards has won position by careful and conscientious work. As an Egyptologist she has put the scholarship of the world in her debt. American scholars are prepared to pay her the credit she deserves; indeed already have done much, Columbia College giving her the degree of L. H. D. and Smith College that of LL.D. If Miss Edwards is not the most learned woman in the world, and many claim she is, she certainly has no rival in America.

THE Presbyterians who go to Chautauqua—and they are many—will be glad to know that the project for erecting there a denominational headquarters has taken a tangible shape. Two lots have been purchased and one presented by the Assembly. Plans for a stone structure to cost from \$7,000 to \$10,000 are drawn, and \$3,000 have been donated. The trustees are confident of having a fine building up next year, and are soliciting subscriptions from the interested, to be sent to Mr. E. A. Skinner, Westfield, Chautauqua County, N. Y. We believe the plans will be carried out. It is a noble undertaking and deserves success.

"THE HUMORS OF IGNORANCE" which Mr. Walsh gives in this issue might be extended

indefinitely by European comments on American geography, history, and customs. Dr. Klemm, who has been visiting European schools to gather points for American educators, relates in his book that he was asked by a teacher if he came from Ohio "overland or by way of Panama." And he heard a teacher of history instructing his pupils that America was founded by men nurtured by the principles of the French Revolution.

AMONG the commissioners of the United States to the Pan-American Congress is Mr. Clem Studebaker, of South Bend, Ind., one of the trustees of Chautauqua. Mr. Studebaker expected to entertain the delegates at his elegant new home Tippecanoe Place, in October, but a few days before the visit the house was burned. He pluckily refused to give up the pleasant duty, and gave the congress a most unique reception. The debris from the fire was cleared away and the company assembled in the shadow of the great stone walls of the ruined house where they were entertained royally. We believe Mr. Studebaker is the first to offer our guests what all foreign travelers scold us for not having—*bona fide* ruins.

OLIVER WENDELL HOLMES placed the journalistic profession especially under obligation when he devised his theory of the *idiotic area*. According to this, every man has a spot in the brain on which an idea alighting makes no impression. Dr. Holmes used the theory to explain the inexplicable mistakes which people make. One or two of our contemporaries have used this theory to explain misstatements in their columns, but THE CHAUTAUQUAN has not needed it until now. Last month, however, our idiotic area came into use when we made the number of the states in the Union before the last addition 37, instead of 38, and when we placed Mr. Clark Russell's "Wreck of the Grosvenor" among Cooper's sea novels. We shall hope to have no more such examples to sustain Dr. Holmes' theory, entertaining as it is.

WE regret that we are compelled to omit from the present impression, the article on English Literature, promised the readers of the Special Graduate Course. The illness of Prof. Baskervill made it impossible for him to prepare his paper on time. We are glad to know that the professor is better and that he will probably be able to continue his articles in January.

## C. I. S. C. OUTLINE AND PROGRAMS.

### FOR DECEMBER.

#### *First Week* (ending December 8).

- "History of Rome." Pages 113-123.
- "Political Economy." Part IV. Chapters I-V. inclusive.
- "The Bible and the Nineteenth Century." Pages 1-51.

#### IN THE CHAUTAUQUAN:

- "The Politics which Made and Unmade Rome."
- "The Work of Under-Ground Waters."
- Sunday Reading for December 1 and 8.

#### *Second Week* (ending December 16).

- "History of Rome." Pages 123-131.
- "Political Economy." Finish Part IV. Part V.
- "The Bible and the Nineteenth Century." Pages 51-102.

#### IN THE CHAUTAUQUAN:

- "The Archaeological Club in Ita'y."
- "Traits of Human Nature."
- Sunday Reading for December 15.

#### *Third Week* (ending December 23).

- "History of Rome." Pages 131-139.
- "Political Economy." Part VI.
- "The Bible and the Nineteenth Century." Pages 102-162.

#### IN THE CHAUTAUQUAN:

- "The Life of the Romans."
- "What Shall I Do for the State?"
- "The Chautauquan Map Series." No. III.
- Sunday Reading for December 22.

#### *Fourth Week* (ending December 31).

- "History of Rome." Pages 139-147.
- "Political Economy." Part VII.
- "The Bible and the Nineteenth Century." Pages 162-205.

#### IN THE CHAUTAUQUAN:

- "The Emperor."
- "Mental Philosophy."
- "The Uses of Mathematics."
- Sunday Reading for December 29.

#### SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

##### FIRST WEEK.

1. Roll-Call—Responses made by dropping into the Question Box a written question about the new session of Congress.
2. Table Talk—Answers to and discussion of the above questions.
3. The Lesson.

##### Music.

4. Paper—The Gracchi. (See in Plutarch's Lives the history of Tiberius and Caius Grac-

chus. A paraphrase of these biographies would make a fine exercise.)

5. Book Review—"Looking Backward." By Edward Bellamy.

6. Debate—Resolved: That the formation of trusts and combinations are a development in the right direction. (See Ely's "Political Economy," p. 241.)

#### MILTON DAY.—DECEMBER 9.

"He knew, himself to sing, and build the lofty rhyme."—*Milton*.

##### AN ESSAY CONTEST.

Judges shall be appointed who shall decide as to the best production. The following subjects will form good themes for the papers: Milton as a traveler; Milton as a school-master; Milton as a husband; Milton as a father; Milton as a patriot; Milton as a Latin scholar. After this part of the entertainment is over, the subject matter of the essays will serve as fruitful topics for a *conversazione*.

#### BRUTUS DAY.—DECEMBER 17.

"For Brutus is an honorable man."—*Shakspeare*.

Resolve the motto selected for this Memorial Day into a question to be debated, and appoint three disputants each for the affirmative and the negative side, the former holding that Brutus deserved the title "honorable man," the latter that he did not. Let the first speakers, one on each side, confine their arguments to the actions of Brutus in the earlier part of his career. Was he honorable in turning away from Cæsar and espousing the cause of Pompey, to whom he had been a bitter personal enemy? And, if so, could he have been honorable in deserting Pompey's side after the battle of Pharsalia, and in directing Cæsar as to where he would be most likely to find Pompey? The next two debaters are to consider the actions of Brutus in connection with the conspiracy against Cæsar, and in all the events connected with his death. (Froude in his "Cæsar" says, "They [the conspirators] had intended to declare that Cæsar had been a tyrant, to throw his body into the Tiber, and to confiscate his property to the state. They discovered to their consternation that if Cæsar was a tyrant, all his acts would be invalidated. The prætors and tribunes held their offices, the governors held their provinces, under Cæsar's nomination. If Cæsar's acts were set aside," the conspirators would all be

out of office.] The last two speakers are to debate the acts of Brutus after he fled from Rome, his efforts to secretly raise an army and join Cassius in involving Rome in a civil war. After the leading speakers are through, the question is to be thrown open for general discussion. Judges appointed beforehand are to decide as to the merits of the arguments; a vote of the circle is to be taken as to the merits of the question. (For readings see the cyclopedias, all histories of Rome, Shakspeare's "Julius Cæsar," Froude's "Cæsar: a Sketch," in "Plutarch's Lives," the sketches of "Cæsar," "Brutus," and "Pompey.")

## THIRD WEEK.

1. Roll-Call—Quotations on labor.
  2. Table Talk—Discussion of a visit made by the whole circle or by representatives, to a factory.
  3. The Lesson.
- Music.
4. Reading—"The Cry of the Children." *By Mrs. Browning.*
  5. Paraphrase—"Hard Times." *By Charles Dickens.*
  6. Questions and Answers on "History of Rome" and "Political Economy," in THE CHAUTAUQUAN.
  7. Debate—Resolved: That I have a right to know how much I shall do for the state, which is impossible under the present tariff system.

## FOURTH WEEK.

1. Roll-Call—A written question on any point in political economy.
  2. Table Talk—Discussion of the above named questions. (If preferred, the questions may be taken from the list in the back part of the text-book, or the whole time may be devoted to any one of these questions.)
  3. The Lesson.
- Music.
4. Paper—Marius and Sulla. (See the life of each as written by Plutarch.)
  5. Review of the important events of the year. This could be done best by topics, one taking politics, another science, and so on.
  6. Questions and Answers on "The Bible and the Nineteenth Century."

## THE CHAUTAUQUAN TRAVELERS' CLUB.

## ITINERARY NUMBER THREE—THROUGH ANCIENT ROME.

Enter through the northern gate [Porta del Popolo], and pass along the Via Flaminia [the road which changes its name farther on to Via Lata]; visit the Campus Martius, containing the Mausoleum of Augustus, the triumphal arch of Marcus Aurelius, the baths [thermæ] of Nero, the Stadium Domitiani [race course of Domitian], Pompey's Theater, Circus Flaminius, Septa Julia [voting hall, and, later, market-place], the Pantheon; triumphal arch of Diocletian;

Capitoline Hill with its two summits, the Arx, or citadel with its temple to Juno Moneta, and the Capitolium with its Tarpeian Rock, on which was built a temple to Jupiter; Tabularium connecting the two summits of the Capitoline Hill, built on the spot where Romulus opened his Asylum; Mamertine Prison, or Tullianum [see Dickens' description in "Pictures of Italy"]; Roman Forum containing the Arch of Severus, Temple of Concord where Catiline was tried, Temple of Saturn, Temple of Vespasian, the Rostra erected by Julius Cæsar, Temple of Castor and Pollux, Temple of Vesta, or House of Vestal Virgins [see Hawthorne's "Marble Faun"], Basilica Julia, Arch of Augustus; Via Sacra, Arch of Constantine; Palatine Hill with the palaces of the Emperors, the Circus Maximus; the Aventine Hill with the Temple of Diane, built by Servius Tullius; the Appian Way, Baths of Caracalla, Tomb of the Scipios, Columbaria [subterranean tombs]; Cælian Hill, the Lateran with the Obelisk before it, and containing the Scala Santa [holy stairs]; Esquiline Hill, the Coliseum, the Golden House of Nero, Fora of the Emperors Vespasian, Nerva, Augustus, Trajan, and Trajan's Column; Viminal Hill, Basilica Liberiana; Quirinal Hill, Gardens of Sallust, Mt. Pincius, Hill of Gardens [Collis Hortorum]. The trip is arranged to correspond with the map in the magazine. All of the points of interest are not mentioned because there will not be time for the description of so many, but others may be added if desired. Good descriptions will be found in Shumway's "A Day in Ancient Rome," in Baedeker's Guide Book "Central Italy," Appleton's "European Guide Book," Part II., Smith's "Classical Dictionary."

For Christmas a feast might be given by the circle, as Roman in its appointments as desired. (See "The Life of the Romans" in the November issue of this magazine.) Roman costumes could be worn or not, as preferred, but all should wear the *pileus*, a felt hat or cap, made to fit close to the head (like a skull cap), and shaped like the half of an egg. It was an emblem of liberty, and was always worn by the Romans at the feast of the Saturnalia. The guests should arrange to go in company, and should march into the house shouting, "*To Saturnalia.*" (Ho, or hurrah, for the Saturnalia, corresponding somewhat to our "Merry Christmas.") It was a custom on this festival to present gifts to one another, of small earthenware, or clay, figures.

## THE CHAUTAUQUA CORNER.

Traveling on paper sounds cheap, but in reality it is one of the most fascinating exercises

the inmates of this Corner can practice. Anybody who has felt the thrill of pleasure which comes from tracing the route of a proposed trip, who has studied railroad guides, time tables, and guide books in order to know when and how to go to a place and what to see when there, will appreciate the possibilities of a trip on paper. Besides it is a method of traveling with no limitations. You can go anywhere the maps can take you; it costs you little money; you are not obliged to give up fascinating side trips; it takes time, but only as much as is convenient; and it causes little fatigue. But how is it done? somebody asks. Would you like to visit Rome this winter? Try the plan we suggest and you will understand how to travel on paper. Get out all the maps your Corner affords and trace a route to the Holy City; go by the Atlantic or the Pacific, North or South Pole; when traveling on paper you are not a slave to steamship companies. Get as much good company on the way as possible: the books and articles of travel, the descriptions of poems and novels, the facts of cyclopedias, and read them *en route*. When once you reach the city, you will not be disappointed as the actual visitor of to-day is. He finds that the ancient city he came to see is no more, that new streets are opened, that spink-spunk new

buildings fill them, that St. Peter's and the Castle of Angelo are shut in with high new houses and the old gardens are cut into building lots. You can go to Old Rome. With the map in this impression of the magazine before you, select a residence. Choose liberally. As it costs nothing you might as well have the Palace of the Cæsars. From here find your way in company with Byron, Willis, Story, Hawthorne, or anybody you can find, to all the spots of historic and poetic interest. Employ your imagination, shut your eyes and dream you see the moonlight on the walls of the Coliseum, that you are lounging in the shadow of the arches, that you see Castor and Pollux riding into the Forum. Do not "do" the city in one day. Live there all winter. You can afford it and it will be a fine position from which to follow the campaigns of the history, in which to read Virgil and Horace and Cicero. Do not attempt to follow the itinerary which are furnished "The Chautauquan Travelers' Club." A club must do things by rule. You are an independent individual and can go where you will unhampered. Introduce this kind of traveling into your Corner and you will not give it up until you find yourself free to follow in reality the routes you have traveled on paper.

### C. L. S. C. NOTES ON REQUIRED READINGS.

#### FOR DECEMBER.

##### "OUTLINE HISTORY OF ROME."

P. 117. "Cornelia's jewels." An old Latin story reads as follows: "Cornelia, mother of the Gracchi, when a Campanian lady, guest at her house, was displaying to her her jewels, very beautiful ones, kept the conversation on that subject in progress till her sons returned from school. 'And these,' then she said, 'are my jewels.'"

P. 121. "Narbonensis." Of, or belonging to, Narbo, a town built by the first Roman colony in Gaul. The part of Gaul to which this name was annexed was that lying beyond the Alps from Rome.

P. 123. "Masinissa." The son of Gala, king of the Massylians, the eastern of the two divisions into which Numidia was at that time divided. Masinissa was brought up at Carthage, and for some years fought in its interests. He is said to have deserted to Rome out of resentment against Hasdrubal who had betrothed to him his beautiful daughter Sophonisba, and then had given her in marriage to Syphax, king over the other division of Numidia, Massæsyli. When Masinissa,

fighting under Scipio, had conquered Cirta, the capital of Syphax, among the captives that fell into his hands was Sophonisba, whom he then married. But Scipio, fearing that her loyalty to Carthage would tend to win back Masinissa, insisted upon his immediate surrender of the princess. Not daring to disobey, and wishing to spare his wife the humility of captivity, Masinissa sent her a bowl of poisoned hemlock, and she thus put an end to her own life. Masinissa died in the second year of the third Punic War, having remained to the last steady to the Roman cause.

P. 125. For reference to the Mamertine prison in which Jugurtha died, see "Latin Courses in English," p. 36, and note in THE CHAUTAUQUAN for November, p. 142.

P. 127. "Aquæ Sextiæ." Aquæ was the name given by the Romans to many medicinal springs and bathing-places. Aquæ Sextiæ was founded in 122 B. C. by Sextius Calvinus, and was long celebrated for its mineral waters. It is now called Aix. The Teutones were annihilated at



this battle; those who did not fall on the field put themselves to death.

P. 129. "An old witch." The following description of this personage is found in Plutarch's *Life of Marius*: "And, in fact, he [Marius] used solemnly to carry about in a litter a Syrian woman, called Martha, a supposed prophetess, and to do sacrifice by her directions. She had formerly been driven away by the senate to whom she addressed herself, offering to inform them about their affairs, and to foretell future events; and after this betook herself to the women, and gave them proofs of her skill, especially Marius' wife at whose feet she sat when she was viewing a contest of gladiators, and correctly foretold which of them should overcome. She was for this and the like predictions sent by her to Marius and the army, where she was very much looked up to, and for the most part, carried about in a litter."

P. 140. "Spartacus." This Thracian had been successively a shepherd, a soldier, and a chief of banditti. He had been taken prisoner on one of his predatory expeditions and sold to a trainer of gladiators. Crassus, after gaining several victories over Spartacus and his followers, finally conquered them in a decisive battle on the Silarus River, in which Spartacus was slain. "Accident made him a free-booter and a gladiator; nature made him a hero."

P. 145. "Agency of a woman." This was Fulvia, the mistress of Curius, one of the conspirators.

#### "POLITICAL ECONOMY."

P. 214. "Teutonic." Of or pertaining to the Teutons, the name applied to the ancient German races which included the Germans, Scandinavians, and Goths, with their descendants, among whom are the English.

P. 219. "Stock-watering." "To increase in apparent bulk without adding to the real value of the capital stock of a company, by issuing new stock on the pretense that accumulated or anticipated profits warrant such increase."

P. 221. "Norm." A rule or standard, model or type.

P. 231. "Senior," Nassau William. (1790-1864.) An English lawyer and political economist, author of "On Foreign Poor-Laws and Laborers," and a "Treatise on Political Economy."

"Thornton," William. (1813-1880.) An English political economist who published a work on "Over-Population and its Remedy."

P. 236. "Godin," St. Jean Baptiste André. (1817-1888.) "He was the son of a locksmith, and was a working-man in early life. In 1846 he

established an iron foundry. He rapidly became wealthy, and in 1859 he erected a *familistière* (a joint home, in this case, for about four hundred families), with co-operative shops, a club, a theater, and other institutions for his workmen."

P. 250. "Minerva." The goddess of wisdom and of war. She is said to have sprung, full grown and clad in complete armor, from the brain of Jupiter.

P. 267. "Arthur Young." (1741-1820.) An English agriculturist and writer on economy.

P. 272. "Montesquieu," Charles de Secondat, Baron. (1689-1755.) An eminent French author. His greatest work, to which he devoted fourteen years in preparation, is "The Spirit of Laws."

P. 275. "Pericles." (About 495-429 B. C.) The greatest of Athenian statesmen. Under his administration those magnificent temples and public buildings, among which was the Parthenon, which made Athens the wonder and admiration of Greece and the world, were erected.

"Demosthenes." (About 382-322 B. C.) The greatest of Greek orators. (See reference to him in "Latin Courses in English" p. 386-7.)

P. 278. "Jean Baptiste Say. (1826—.) A noted French economist; author of several works on finance.

P. 292. "Sir Robert Peel." (1788-1850.) A celebrated English statesman. He was made prime minister in 1841, resigned in 1845, but resumed the office a few months later, and held it till 1846.

P. 293. "Mr. Smithson," James. (1765-1829.) He was the natural son of Hugh, third Duke of Northumberland, and Mrs. Macie, heiress of the Hungerfords of Audley. He graduated at Oxford under the name of James Lewis Macie, but afterward took the name of Smithson, the family name of his father. He was a firm friend of Sir Humphry Davy, and was a member of the Royal Society. He left his whole property, amounting to £120,000, to his nephew, and in case of his death without heirs it was to go to the United States to found at Washington the Smithsonian Institution. In 1835 the nephew died and the property fell to this country.

P. 299. "Canon Freemantle," William Henry. (1831—.) An English theologian.

P. 307. "Jeremy Bentham." (1748-1832.) "He devoted his life to the reform of legislation, and maintained the theory that 'utility is the test and measure of virtue'—that the happiness of the greatest number should be the object of legislation. In his long warfare against the iniquities of legislation as he found it, he was ridiculed and denounced as a lunatic by many of the leaders of public opinion in England."

P. 317. "*Corpus juris civilis*." The body of the civil law.

P. 318. "*Corpus juris canonici*." The body of the canon law.

"THE BIBLE AND THE NINETEENTH CENTURY."

P. 6. "Mr. Murray," William Henry Harrison. (1840—.) An American preacher, editor, and author. He was for some years pastor of a Congregational Church in Boston, and was editor of *The Golden Age*; the author of several books.

P. 7. "Dr. Crosby," Howard. (1826—.) An American divine and educator; pastor of the Fourth Avenue Presbyterian Church in New York City since 1863. He was from 1870 to 1881 Chancellor of the University of New York. The author of several educational and theological works.

P. 9. "Herschel," Sir John. (1792-1871.) A great astronomer and philosopher, son of the renowned Sir William Herschel, one of the greatest astronomers of his own or any other age.

P. 11. " $H_2O$ ." The chemical symbol of water, which shows that two atoms of hydrogen have united with one atom of oxygen to form one molecule of water. The symbol for starch shows that one molecule is composed of twelve atoms of carbon, twenty of hydrogen, and ten of oxygen.

P. 18. "Titian." (1477-1576.) A great Venetian painter

"Beethoven," Ludwig. (1770-1827.) A celebrated German musician.

"Charles Lamb." (1775-1834.) A great English essayist and humorist.

"Sir Charles Lyell." (1797-1875.) A renowned British geologist.

"Professor Agassiz," Louis Jean Rudolphe. (1807-1873.) An eminent naturalist born in Motier, Switzerland. He was a student at Heidelberg, Munich, and Paris. In 1832 after the death of Cuvier he was made professor of natural history in Neuchâtel College in Switzerland. In 1846 he came to the United States to study its natural history and geology, and found inducements which led him to make this country his home. In succeeding years he traveled over the entire country lecturing and collecting specimens. One of his long cherished projects was to establish a summer school where students could study directly from specimens, without the intervention of books. This he was enabled to carry out by the generosity of Mr. Anderson, who built on Penikese Island a suitable structure; but Agassiz lived to preside over the school but one season, 1873.

P. 19. "Celsus." An Epicurean philosopher

of Rome who lived in the second century A. D. It is supposed that he was the author of an attack on Christianity called "A True Discourse," of which all that is known is gathered from the work written to refute it, by Origen.

P. 23. "Sharon Turner." (1768-1847.) An English historian and poet.

P. 25. "Professor Tyndall," John. (1820—.) A British physicist, professor of natural philosophy in the Royal Institution; the author of numerous scientific works.

"Bruno," Giordano. (About 1548-1600.) An Italian philosopher. He was arrested by the Inquisition on the charge of heresy and burned at Rome.

"Darwin," Sir Charles. (1809-1882.) An English naturalist and geologist, the great advocate of the theory of the evolution of species.

"Spencer." (See note in THE CHAUTAUQUAN for October, p. 14.)

P. 29. "Huxley." (See note in the November issue of this magazine, p. 163.)

P. 34. "Pythagoras." (About 580-497 B. C.) A Greek philosopher. It is thought he traveled extensively throughout the then known world, as frequent allusions in his teachings show an acquaintance with foreign nations. He is said to have been the first who ever used the word philosopher, or rather the Greek word from which it is derived, applying it to himself. He taught the doctrine of the transmigration of souls, and is said at one time to have interfered to save a dog from being beaten, saying that he recognized in its cries the voice of one of his dead friends. He was one of the most celebrated teachers in Greece, holding a boundless influence over the minds of men. A secret brotherhood was established among his disciples, which became so popular as to make its members objects of jealousy to those not admitted to the society. Many of the wealthy and influential citizens of Crotona, in Italy, where Pythagoras settled, joined this brotherhood which soon became the leading power in the state. It was attacked by the populace during one of the meetings, the house burned, and many of the members killed, and it is claimed by some that Pythagoras was among the number; other writers say that he died soon after the expulsion. A general reaction against the Pythagorean Society was felt, and soon the organization was completely suppressed.

"Hippocrates." (About 460-360 B. C.) A Greek physician, one of the most eminent of antiquity, called "the father of medicine." He held that "the body is composed of four primary elements, fire, air, earth, and water, which produce the four cardinal humors, blood, phlegm,

bile, and black bile." He knew but little of anatomy; but paid much attention to diet.

P. 41. "Dr. Richardson," Benjamin Ward. (1828—.) An English physician.

P. 42. "Dr. Comegys," Cornelius George. (1816—.) An American physician, one of the founders of the Cincinnati Academy of Medicine, and its president. By his translation from the French of one of the standard works on the History of Medicine he did a valuable service for English readers.

P. 44. "Dr. Edward Clarke." (1820-1877.) An American physician settled at Boston; the author of several medical works.

P. 52. "Democritus." (About 460-360 B. C.) A Greek philosopher. He taught that matter is eternal, and that the mind is the motion of round fiery atoms.

"Diogenes the Cretan." (Latter part of the fifth century B. C.) Fragments only of his book on cosmology have been preserved.

P. 55. "Philo." (First half of first century A. D.) A Greek philosopher. He was sent by the Jews of Alexandria on a mission to Caligula. He was the author of many works on the Jewish religion, on the interpretation of the Pentateuch, and other subjects.

P. 61. "Chancellor Dawson," Sir John William. (1820—.) A Canadian geologist, principal of McGill College in Montreal; the author of numerous scientific and theological works.

P. 63. "Cousin" (Koo-zan), Victor. (1792-1867.) A French philosopher and metaphysician. "His system of philosophy may be briefly characterized as eclecticism, or a union of sensualism and idealism. He is regarded as one of the first philosophical writers of his time."

"Sir William Hamilton." (1788-1856.) One of the greatest metaphysicians of modern times.

P. 69. "Blackstone," Sir William. (1723-1780.) An English jurist, whose reputation was made by his "Commentaries on the Laws of England," which is extensively used by all law students.

"Somers," Lord John. (1650-1716.) An English lawyer and statesman.

"Marshall," John. (1755-1835.) A great American jurist and statesman. In 1801 he was appointed chief justice of the supreme court of the United States which office he held for thirty years. He had been a soldier in the Revolutionary army, a member of the Convention of Virginia, an ambassador to France, and a congressman. It was he who by his speech defending President Adams for his surrender to England of the English Robbins, a fugitive from justice, settled forever the points of law upon which the question hinged.

H-Dec.

"Story," Joseph. (1779-1845.) An American lawyer. In 1811 he was appointed justice of the supreme court of the United States, the youngest man who had ever received that high appointment. By his "Commentaries" he acquired a wide-spread reputation. Besides these constitutional and legal writings, he was the author of a number of literary works.

"Kent," James. (1763-1847.) An American lawyer, chief justice of the supreme court of New York. His "Commentaries on American Law" is a standard work of high authority.

P. 70. "Dr. A. P. Peabody." (1811—.) An American clergyman; for several years preacher and professor of Christian morals at Harvard. But in 1881 he resigned this position to give his whole time to literary work. He has written several books on religious subjects besides numerous magazine articles. He was for nearly ten years, 1852-61, editor of the *North American Review*.

P. 72. "Coke," Sir Edward. (1552-1633.) An eminent English jurist.

P. 73. "Grotius," Hugo. (1583-1645.) A Dutch jurist and theologian. He was connected with the liberal party in Holland, was tried for treason, and condemned to perpetual imprisonment. He managed to escape and fled to France and later went to Stockholm. He was distinguished for sincere piety and remarkable energy. He left numerous works on theology, jurisprudence, history, and poetry.

"Selden," John. (1584-1654.) An English lawyer and statesman. He was an opponent of the arbitrary measures of the king, Charles I, was committed to the Tower, and held in imprisonment for five years.

"Raleigh," Sir Walter. (1552-1618.) A famous English navigator, author, courtier. A great favorite of Queen Elizabeth, his life was very prosperous during her reign, but he excited the prejudice of her successor, Charles I, was accused of treason, convicted without proof, and sent to the Tower for thirteen years, where he wrote his "History of the World." He obtained his release to go to open a gold mine in South America, but failing in his attempt he was re-committed to the Tower and shortly after beheaded.

"Burke," Edmund. (1730-1797.) A British orator, statesman, and philanthropist; for many years a member of Parliament. He was a decided opponent to the harsh measures enacted by the British against the American colonies. He is best known in connection with the long trial of Warren Hastings of the East India Company.

"Pitt," William. (1759-1806.) A great En-

glish statesman, second son of the great statesman William Pitt, Earl of Chatham. (1708-1778.) Both father and son for several successive years held positions in the House of Commons and were among the most powerful representatives ever found there.

P. 77. "Lactantius." (— 325 A. D.) A Latin Father of the Church, a native of Africa, called the "Christian Cicero" on account of his eloquence and polished manners.

P. 88. "Roger Bacon." (About 1214-1292.) An English philosopher and monk. On account of his heretical (?) teachings in science he was imprisoned for ten years. His great work, the "Opus Magnus," treats of nearly all the sciences.

P. 89. "Newton," Sir Isaac. (1642-1727.) An English philosopher and mathematician; the discover of the law of gravitation.

"Boerhaave," Herman. (1668-1738.) A Dutch physician and philosopher. His brilliant eloquence and great learning made him a popular lecturer. His reputation as a physician is without a parallel. It is said that a native of China addressed a letter, "To Boerhaave, Physician in Europe," and that it was duly received.

"Lavoisier" (lä-vwa-ze-ä), Antoine Laurent. (1743-1794.) A French chemist and philosopher; the founder of modern chemistry. He was appointed one of the farmers of the revenue against whom an unjust suspicion was aroused, and in the Reign of Terror he and his colleagues were guillotined.

P. 110. "Lieut. Maury," Matthew Fontaine. (1806-1873.) An American hydrographer and naval officer.

P. 115. "Zeno." (About 358-260 B. C.) A Greek philosopher; the founder of the school of the Stoics.

"Epicurus." (About 342-270 B. C.) A Greek philosopher. He taught that pleasure or happiness was the supreme good, but qualified the doctrine by the maxim that temperance was necessary to all true enjoyment.

P. 122. "Prof. Guyot" (ghë-yō). (1807-1884.) He was born in Switzerland; came to the United States in 1848; was professor of geology in Princeton College from 1855 till his death. He was a student and friend of Professor Agassiz.

P. 124. "Hugh Miller." (1802-1856.) An eminent Scotch geologist, author of many works. In consequence of excessive study he became deranged and took his own life.

P. 124. "Professor Dana," James Dwight. (1813—.) An American naturalist, and writer on natural sciences.

P. 126. "Baron Humboldt," Friedrich Heinrich. (1769-1859.) A great German traveler

and naturalist. The most celebrated of all his books is the "Cosmos, Essay of a Physical Description of the Universe."

P. 138. "Catharine de Medici" (med-e-chee), (1519-1589.) The wife of Henry II. of France, mother of three sons who became kings, Francis II., Charles IX., and Henry III. She constantly stirred up civil war among her subjects, and instituted the Massacre of St. Bartholomew.

P. 139. "D'Alembert," Jean le Rond. (1717-1783.) A French geometer and philosopher.

"Ap'o-tel'es-mat-ic." Pertaining to the science of the stars, or the calculation and explanation of nativity.

P. 143. "Anaximenes." A Greek philosopher of the sixth century, B. C.

"Leucippus." Also a Greek philosopher of the sixth century, B. C.

P. 144. "Pindar." (About 520-440 B. C.) The greatest lyric poet of Greece.

P. 145. "Galileo," Galilei. (1564-1642.) The great Italian philosopher and astronomer. The advocate of the Copernican system which taught that the earth moved round the sun. For his teachings he was persecuted and imprisoned by the Inquisition.

"Philolaus." An Italian philosopher who lived in the fifth century, B. C.

P. 151. "Hesiod." A Greek poet who lived about 800 B. C.

P. 166. "Epictetus." A philosopher of Asia Minor who lived during the first century, A. D.

P. 177. "Marlborough," Duke, John Churchill. (1650-1722.) A great English general.

The "King-maker" was the name bestowed on Richard Neville, Earl of Warwick "because when he took sides with Henry VI. that monarch was king, but when he supported Edward IV. the latter was king."

P. 181. "Quintilian," Marcus Fabius. A Roman rhetorician, who lived in the first century, A. D.

P. 182. "David Hume." (1711-1776.) A British philosopher and historian.

"Mr. Buckle," Henry Thomas. (1821-1862.) An English writer, author of "History of Civilization in England."

P. 185. "Disraeli," Benjamin, Earl of Beaconsfield. (1804-1881.) An English statesman and novelist. He was made prime minister of England in 1868 and again in 1874, holding the position till 1880. He was of Jewish blood.

P. 200. "Michael Faraday." (1791-1867.) An English chemist and natural philosopher of great eminence.

"David Brewster." (1781-1868.) A British philosopher, distinguished as an investigator in the field of optics.



## QUESTIONS AND ANSWERS.

### ON THE C. L. S. C. TEXT-BOOKS.

#### VINCENT AND JOY'S "OUTLINE HISTORY OF ROME."

1. Q. From what class was the Roman Senate recruited? A. The ex-consuls and ex-prætors.
2. Q. What custom had been adopted by the consuls? A. That of assuming the expense of the national games.
3. Q. How were they accustomed to meet the debt in which this practice involved many of them? A. By the spoils of foreign conquest.
4. Q. To what did all of this lead? A. To corruption of the provincial courts.
5. Q. Into what three dangerous classes was Roman society divided in the third period of the Republic? A. A venal senate, a distressed citizen-body, and a non-citizen population clamoring for recognition.
6. Q. Who brought this civil strife to a head in making efforts for reform? A. The Gracchi.
7. Q. What was the direct cause for the misery existing in the time of Tiberius Gracchus? A. Rome was overcrowded with idle citizens, and Italy was in the hands of a few landlords.
8. Q. In what way did he seek relief? A. In the re-division of the land among the citizens.
9. Q. What fate befell Tiberius Gracchus in his efforts for the people? A. He was assassinated by a band of Roman lords.
10. Q. In what way did the reforms which cost Caius Gracchus his life, differ from those of his brother? A. They looked beyond the relief of the poor to a revision of the political condition.
11. Q. Who was Jugurtha? A. A brilliant young Moor who sought to depose his cousins and become King of Numidia.
12. Q. By what means was Jugurtha enabled to gain Rome's acquiescence in his own perfidious scheme? A. By heavy bribes to the senate.
13. Q. What at length made war between him and Rome inevitable? A. Jugurtha put to death a rival prince, who lived in Rome.
14. Q. What was the real significance of the Jugurthine war? A. It furnished an exhibition of the weakness of the Roman commonwealth.
15. Q. What two famous men are first introduced during this war? A. Marius and Sulla.
16. Q. What remarkable barbarous tribe did Marius conquer? A. The Cimbri.
17. Q. What great element of strength was then left under full command of Marius? A. The veteran army.
18. Q. What were the plans made by Marius,

Glaucia, and Saturninus after obtaining office in 100 B. C. ? A. New colonies were to be formed, and the public lands given to the Marian soldiers.

19. Q. What caused the downfall of the demagogues? A. They overreached themselves and aroused the fear of the Senate.

20. Q. What step was taken by the Senate? A. It commanded Marius, as consul, to protect the state.

21. Q. What resulted from all these measures? A. A battle between the senatorial party, and the popular party.

22. Q. What was there of special note about this battle? A. It was the first ever fought within the walls of the capital.

23. Q. In what position was Marius left after the battle? A. The Senate deposed him and the people hooted him in the streets.

24. Q. Who then made a noble effort to cure the evils which preyed upon the state, and was put to death for the effort? A. Drusus.

25. Q. What war broke out in 90 B. C. ? A. The Social war.

26. Q. What did this war do for Marius? A. He was reinstated in favor and put in command of one division of the army.

27. Q. How was the dangerous insurrection crushed? A. Roman citizenship was offered to all Italians applying within sixty days.

28. Q. What war was next declared by the Senate? A. That against Mithridates in 89 B. C.

29. Q. In what way was another civil disturbance caused by this war? A. Marius persuaded the populace to transfer the conduct of the war from Sulla, the aristocrat, to himself.

30. Q. How did the attempt at such transference result? A. Sulla appealed to his soldiers, they marched against the capital, and for the first time Rome was taken by Romans.

31. Q. During these internal discords what had Mithridates been doing? A. He overran the Roman provinces of Asia and proclaimed himself as liberator of both Greeks and Asiatics.

32. Q. In what battles was Mithridates beaten by Sulla? A. Cheronæa and Orchomenus.

33. Q. What had taken place at Rome during Sulla's absence? A. The Senate had deposed Sulla from his command, and Cinna, the consul, had provoked another civil war and had been outlawed.

34. Q. Who joined Cinna, and helped him lay siege to Rome? A. Marius.

35. Q. What was the result of the siege?  
A. The Senate was obliged to surrender, and Marius commanded his soldiers to slaughter all the aristocrats.
36. Q. What hope which Marius had been nourishing during his latter years was then fulfilled? A. That he might enter upon his seventh consulship; but he lived to enjoy it only about two weeks.
37. Q. What occurred when Sulla reached Rome? A. He triumphed over the popular party, and executed or banished its leaders.
38. Q. What motive animated Sulla in his career? A. Not a personal one; he was bent on giving the control of the state to the Senate.
39. Q. What leaders of the Senatorial army defeated Spartacus and his gladiators? A. Crassus and Pompey.
40. Q. How were they rewarded for this act? A. By the consulship.
41. Q. With which party did these two men immediately take side? A. The popular party.
42. Q. Who helped Mithridates in his third war against Rome? A. The pirates.
43. Q. Why was Lucullus who had led the Roman army in eight successful campaigns against Mithridates obliged to abandon his advantages? A. The people at Rome had authorized the discharge of veterans and his army mutinied.
44. Q. While Lucullus had been fighting in Asia what had Pompey been doing? A. Freeing the Mediterranean from the depredations of pirates.
45. Q. What unprecedented authority had been conferred upon Pompey for this work? A. He had been clothed with unlimited power over the Mediterranean, and had full warrant to take whatever ships, men, or money he needed.
46. Q. What other brilliant exploit did Pompey shortly add to his victory over the pirates? A. He conquered Mithridates, who then killed himself.
47. Q. When and by whom was Roman authority set up in Jerusalem? A. In 63 B. C., by Pompey.
48. Q. What conspiracy to overthrow the government was plotted during Pompey's absence? A. That led by Catiline.
49. Q. By whom were Catiline's plans overthrown? A. Cicero, who was then consul.
50. Q. What famous Roman was believed to stand concealed behind the Catilinarian conspiracy? A. Julius Caesar.
- States was it felt that the individual elements in property encroached upon the social elements?  
A. That surrounding Niagara Falls.
3. Q. Into what four parts are the products of industry usually divided? A. Rent, interest, profits, and wages.
4. Q. What is rent? A. The annual return of land in itself.
5. Q. What determines the amount of rent?  
A. The surplus yielded above returns on labor and capital.
6. Q. What is interest? A. The sum paid for capital lent to others.
7. Q. What determines the rate of interest?  
A. The opportunities for, and the fruitfulness of, investments.
8. Q. What are profits? A. Whatever is left after paying rent, interest, and wages.
9. Q. Under what circumstances do profits tend to equality? A. When the flow of capital is free—that is out of the power of monopolists.
10. Q. What is the difference between capital and capitalization? A. Capital is the amount actually invested in property; capitalization is the amount at which property is valued.
11. Q. What familiar form is often assumed by capitalization? A. "Stock-watering."
12. Q. What determines the wages of labor?  
A. The "standard of life" fixed for the laborer; called also the iron law of wages.
13. Q. What methods have been found better adapted to keep the industrial peace than the ordinary wages system? A. The sliding scale of wages, and arbitration and conciliation.
14. Q. What one factor of production is embraced in modern labor organizations? A. The laborers.
15. Q. What are mentioned as some of the advantages secured by labor organizations for their members? A. Diminished intemperance; educational opportunities; and social culture.
16. Q. What is meant by profit sharing? A. Securing to laborers a share of the profits in addition to their wages.
17. Q. Where voluntary co-operation is carried out successfully, what good effects on character has it produced? A. It has made men diligent, frugal, intelligent, and considerate of the rights of others.
18. Q. By what name is a coercive co-operation for productive enterprises known? A. Socialism.
19. Q. What good service has socialism rendered? A. It has called general attention to social problems and to the need of social reform.
20. Q. Of what American laws is it claimed that they create artificial monopolies? A. The tariff laws.

#### ELY'S "POLITICAL ECONOMY."

1. Q. What is private property? A. The exclusive right of a person over economic goods.
2. Q. In the case of what land in the United

21. Q. What other privileges are classed under artificial monopolies? A. Copyrights and patents.

22. Q. What are natural monopolies? A. Those businesses which become monopolies on account of their own inherent properties.

23. Q. What plan is advocated for the prevention of private monopolies? A. The limitation of charters for natural monopolies.

24. Q. What is one of the most serious social evils of the present? A. Child labor.

25. Q. What should be the constant aim of public authority and private effort, regarding social troubles? A. To anticipate and prevent their existence.

26. Q. What is the meaning of consumption as used in political economy? A. The destruction of a utility.

27. Q. When does consumption become wasteful? A. When nothing is left to show for it.

28. Q. When is there most danger of a glut in the market? A. When least is produced, or in crises of industrial life.

29. Q. What is public finance? A. That part of political economy which deals with public revenues.

30. Q. At what are the annual revenues of the various governments of the United States—federal, state, and local—estimated? A. At about \$800,000,000.

31. Q. What would be the result if these governments received a surplus of money each year and kept it from circulation? A. A panic.

32. Q. In the United States how alone can the money flowing into the treasury from the revenues get out again? A. In payment of claims on the United States.

33. Q. What makes the importance of finance plainly apparent? A. A knowledge of the magnitude of the revenues and expenditures of governments in modern times.

34. Q. Of what in general are these increased expenditures of government a sign? A. Of national health.

35. Q. What are the three permanent sources of revenue? A. Productive domains, industries, and taxes.

36. Q. How is it shown that by means of taxation popular rights have been secured? A. Monarchs were obliged to ask money of the people; the people granted them on condition of receiving their demands.

37. Q. Do large expenditures of public money for the public ever prove ruinous to a nation? A. Not if the money to be collected is justly distributed among the people.

38. Q. What are customs duties? A. Taxes on imported articles.

39. Q. What are excise taxes? A. Taxes on articles produced in the United States.

40. Q. What is one of the greatest evils against the present system of taxation? A. It is not properly proportioned, and falls more heavily on the poor than on the rich.

41. Q. What seems the most promising remedy against the evils of taxation? A. An income tax.

42. Q. When did political economy as a distinct science come into being? A. A little more than a hundred years ago.

43. Q. Why did it not arise earlier as a separate science? A. Chiefly because finance and labor—its two most fruitful sources of inquiry—have only in modern times become questions of importance to governments.

44. Q. What side of economics was taught and practiced in the Orient? A. The ethical side.

45. Q. How did Aristotle regard industrial life? A. He strictly subordinated it to the higher callings of society.

46. Q. What does the economic life of the Romans plainly show? A. The disastrous consequences of slave labor and of landed property.

47. Q. In what particular does Christianity teach the opposite of all former instruction in economy? A. It asserts the honorableness of toil.

48. Q. To what standpoint have modern economists arrived? A. That law, morality, and utility must harmonize.

49. Q. What is the *laissez faire* theory of political economy? A. The non-interference of government in matters of trade.

50. Q. In what two countries is the greatest activity in economics to be found at the present time? A. Germany and the United States.

TOWNSEND'S "BIBLE AND THE NINETEENTH CENTURY."

1. Q. What is the pivotal question under discussion at the present time regarding the Bible? A. Whether it was inspired by the Holy Spirit, or was written as other books are written.

2. Q. In entering upon the discussion, what general proposition is stated by the author? A. That the Bible, unlike other ancient literature, is in harmony with the established facts of science.

3. Q. Could scientific inaccuracies in the Bible be excused on the ground that it was not intended to teach science? A. If so it would follow that the book was not God's book, since He cannot err.

4. Q. What must be admitted regarding the science it teaches? A. That it, like all scientific works and scientists, does not employ in its teachings the exact language of science.

5. Q. What singular fact is to be noticed among the distinguished philosophers of the present time? A. That they are seeking to express their thoughts in the language of common life, which is the Bible method.

6. Q. What is found to be true of the Bible as regards medical science? A. That in every Biblical allusion to the science there is no error.

7. Q. How does this fact compare with ancient treatises on physiology and medicine? A. They are full of errors and vagaries.

8. Q. What relation exists between the sanitary regulations imposed in the Bible and those approved in the most recent times? A. They are in harmony.

9. Q. When and by whom was the fact of the circulation of the blood discovered? A. In 1616, by Harvey.

10. Q. What passage from the Old Testament gives a hint of this fact? A. "Out of the heart are the issues of life" (Prov. iv. 23).

11. Q. What directions are now announced by the medical profession for the preservation of health? A. "Be free from anxiety; be occupied; be temperate."

12. Q. Of what Bible injunctions are they the echo? A. "Diligent in business," "Take no [anxious] thought for the morrow"; "Temperate in all things."

13. Q. To save our fields from exhaustion and our bodies from prostration, what Mosaic law may it become necessary to re-enact? A. That enjoining rest every seventh year.

14. Q. What Biblical method did England adopt in 1700 in order to stamp out leprosy? A. The Bible system of isolation.

15. Q. In what do the analyses of the modern anatomical chemists and the Mosaic revelation agree as regards man's body? A. That it is made of the dust of the ground, and contains no other ingredients.

16. Q. What Psalm of David contains faultless expressions regarding the chemistry of life which at that time no man understood? A. Psalms cxxxix. 7-17.

17. Q. Into what field of inquiry are we next led? A. That of the human mind.

18. Q. What is true of the teachings of ancient philosophers as to the soul of man? A. They are self-contradictory and false.

19. Q. What is true of the Bible writers regarding the same questions? A. They not only escaped errors, but their psychology is correct, in the light of modern thought.

20. Q. Who held the world captive for a thousand years by his powerful system of philosophy? A. Aristotle.

21. Q. What system of philosophy did the

Bible writers employ during this time? A. The Baconian, or inductive, method, founded about the beginning of the seventeenth century.

22. Q. What writer before the time of Aristotle furnished perfect examples of the Baconian method of reasoning? A. Job.

23. Q. What expression of Paul gives the key to the inductive method? A. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made."

24. Q. To what statement regarding the commandments will no intelligent person dissent? A. That they contain the vital principles of all modern legal science.

25. Q. What Hebrew prophet anticipated the coming of a representative republican form of government? A. Jeremiah. (See Jer. xxx. 21.)

26. Q. What fact upholds the statement that Bible religion in its spirit has fostered every branch of learning? A. The colleges and universities of the civilized world, with the rarest exceptions, were founded by Christian men.

27. Q. What is true of the world's greatest sculpture, painting, and music? A. They have found their inspiration and themes in the Bible.

28. Q. What has been the cause of all great reforms and marches of civilization? A. The recognition of, and loyalty to, Bible truth.

29. Q. Cite examples of this fact. A. The era following Wickliff's translation of the Bible; the Reformation; the history of the Puritans.

30. Q. In what do the latest botanists and the Mosaic writings agree? A. In the classification of plants according to the seed method.

31. Q. What is plainly evident regarding the grand outlines of geology sketched by Moses and those traced by modern science? A. That they are the same.

32. Q. In view of its teachings on geology what makes of no weight all declarations that the Bible was written as other books? A. The fact that Moses wrote so differently from all his contemporaries.

33. Q. Was belief in astrology in ancient times wide-spread? A. Among all civilized nations it formed an essential part of national character and thinking.

34. Q. How did the Bible stand with regard to star theories? A. It preserved silence respecting them.

35. Q. What truth as to ancient astronomy is established by a large grouping of facts? A. That erroneous views were prevalent.

36. Q. Without casting any reflections on ancient philosophers, what question have modern Christians a right to ask? A. Why did not Bible writers make similar mis-statements?



37. Q. What position taken by Job regarding the foundation of the earth agrees with modern science? A. That it was hung on nothing.

38. Q. What intelligent interpretation do astronomers of the present day make of that passage in the Book of Job which speaks of the loosing of the bands of Orion? A. That our planetary system is slowly drifting away from the constellation in which Orion is chief.

39. Q. What late revelation throws light upon the verse "He stretcheth out the north over the empty place"? A. The telescope has discovered that the only space in which there are no stars is in the north.

40. Q. What is the Bible in its entirety designed chiefly to teach? A. Religion and morals.

41. Q. What design does it accomplish by its faithful representation of characters as they lived? A. It presents an illustrated demonstration of the sins of humanity, and of the direful consequences of sin.

42. Q. If the Bible instructions had been given in the abstract, and only sinless characters portrayed, what accusation might be made justly against it? A. That Bible history is a fiction.

43. Q. Upon what ground is it sometimes argued that the Old Testament is at war with the New? A. The rigorous measures enjoined

against the Canaanites are said to be harmful in their moral influences.

44. Q. What discovery is made regarding Divine method? A. That it is the same in the Bible as it is in nature.

45. Q. Cite some instances of national abandonment of the Bible morality followed by most disastrous results. A. That of England on the restoration of Charles II., and that of France before the Reign of Terror.

46. Q. What conclusion was reached by Disraeli after a broad survey of peoples and countries? A. That decline and disasters were generally relative to the departure from Semitic (Old Testament) principles.

47. Q. In view of these facts, how must all intelligent persons regard the Bible? A. As the beacon light of the moral world.

48. Q. In what other particulars do all other religions show to poor advantage compared with the Bible? A. In practical philanthropy and in ability to meet the religious wants of people.

49. Q. What important question must arise at this point? A. How did Bible writers produce so faultless and universal a code of morals?

50. Q. What is the only answer which explains its extraordinary knowledge? A. That Bible men were moved to write as they did by a Superior Wisdom.

## THE QUESTION TABLE.

## ANSWERS IN NEXT NUMBER.

## THE WORLD OF TO-DAY.—APROPOS OF THE PAN-AMERICAN CONGRESS.

1. How many nations are represented in the Pan-American Congress?

2. At whose call was the Congress convened?

3. Why were Cuba and other West Indian islands, Guiana, and Canada not asked to send delegates?

4. What practical business questions are to come under discussion?

5. What plan is proposed for settling disputes and preventing war?

6. What is the value of the yearly imports of Central and South America?

7. What per cent of these imports is furnished by the United States?

8. How does the amount bought from them by the United States compare with the amount they buy from the United States?

9. Where are most of the exports of South America sent?

10. How are the duties and freight of goods sent to Spanish America rated?

11. Is the bonded warehouse system as it exists in the United States to be found in Central or South America?

12. What dishonest competition is suffered by manufacturers sending to the markets of South America?

13. In what country and by what act has the piracy of trade marks been effectually stopped?

14. What is proposed for adoption as legal tender in commercial transactions between the Americas?

15. What nations maintain respectively a bi-metallic, a silver, and a gold monetary standard for commercial transactions?

## THE ROMANS AS COLONIZERS.

1. How did the Roman system of colonization tend to remove the pressure of poverty at Rome?

2. Why were the poorer classes not permanently relieved by it?

3. What was the main object in planting colonies?

4. How were the colonies governed?

5. What Roman rhetorician said, "Wherever Rome conquers, she inhabits"?

6. What celebrated roads connected the colonies of upper Italy with the capital?

7. Who established the precedent of founding colonies beyond the bounds of Italy?

8. What were the first three colonies sent outside of those boundaries?

9. What colony furnished Rome its chief supply of corn?

10. What one was used as a place of banishment for criminals, and what one for a state prison?

11. In what colony were the Carthaginian hostages kept?

12. From what arose the proverb *ire Sutrium*?

13. What colony is memorable as the birthplace of the poet Horace?

14. What was the former name of the colony called Beneventum by the Romans, and why had it been so named?

15. What emperor founded a colony at the birthplace of his wife and called it by her name?

#### PRONUNCIATION TESTS.—III.

1. Peevish Peter poutingly picked the peas.

2. Quickly quash that quarrel quoth the quixotic queen.

3. The rural reader rapidly repeated roil, remediless, remediable, revolve, rhythmical.

4. She says she shall shine the silvery shells even if the sun shines sickly.

5. Fifty thrifty thieves thronged the thoroughfare.

6. The usurer uncourteously usurped the place.

7. The villain villainously vilified the vicar.

8. What whittler whimsically whistles while the wind wearily whispers?

9. Yonder youths yesterday yelled, "Yellow."

10. Zealous Zaccheus plays the zither.

#### PHYSICAL GEOGRAPHY.—III. UNDER-GROUND WATER.

1. What becomes of the greater proportion of rain after it reaches the ground?

2. To what depth may water descend into the earth?

3. What increases the solvent power of water as it descends into the earth?

4. How does water effect its under-ground work of feeding plants?

5. What proportion of the matter carried yearly to the ocean is taken there by the action of under-ground water?

6. What is the origin of the intricate grottoes of Adelsberg and the labyrinth of the Mammoth Cave of Kentucky?

7. What is the origin of land-slips?

8. What have experiments shown to be the amount of water held in the pores of various rocks?

9. What materials are ordinarily present in common spring water?

10. From what are chalybeate waters named?

11. What is the geological significance of geysers?

12. Of what is the finding of leaves and live fish in the shaft of an artesian well a proof?

13. From what is the name artesian derived?

14. What are tea wells?

15. In what regions do thermal springs most frequently occur?

#### SPECIAL MEMORIAL DAY—BRUTUS.

1. From what did Junius Brutus, the first of this name, free Rome?

2. When did the Roman people turn their thoughts to Marcus Brutus hoping that he was endued with the spirit of his illustrious (so-called) ancestor?

3. What fate had the father of Brutus suffered at Pompey's hands?

4. By what family ties were Brutus and Cassius connected?

5. From whom was Brutus divorced that he might marry Portia?

6. What blood-relation was Brutus to Portia?

7. How did Brutus make a fortune?

8. The teachings of what Greek philosopher did Brutus adopt as a standard for his life?

9. What Roman writer dedicated to Brutus three of his works and named one after him?

10. In what battle did Brutus first fight against Cæsar?

11. What marks of favor did Cæsar show Brutus shortly after this battle?

12. Under what delusive idea was Brutus persuaded to take part in the murder of Cæsar?

13. What feeling, according to Shakspeare in the play "Julius Cæsar," led Brutus to consent to "this deed on Cæsar"?

14. According to the same play, if Brutus found in Cæsar no "personal cause to spurn at him," what induced him to join the conspiracy?

15. From what "Life of Brutus" did Shakspeare draw largely for the historic materials of "Julius Cæsar"?

#### ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR NOVEMBER.

##### THE SEAL FISHERIES.

1. The Pribylov Islands. A very few are found on Behring and Copper Islands. 2. The Alaska Commercial Company. About \$315,000 per year. 3. 1877. 4. The United States. 5.

Eleven, five of which were Canadian; none. 6. *The Black Diamond*. 7. Interference with commerce on the high seas. 8. That it is a land-locked body of water formerly controlled by Russia to whose rights the United States succeeded by the Alaska purchase. 9. 100,000 males. 10. In 1870; from 180,000 to 200,000. 11. Unrestricted sealing expeditions. 12. For eight months he roams east and west over 5,000 miles of the Pacific and south nearly to Vancouver Island, following the shoals of fish; as summer approaches he returns to the only islands of Behring Sea which are adapted to his perfect life and reproduction. 13. For about forty days in the summer in the life of the young male. Females are not killed, and the fur of the old males is valueless. 14. The captors stretch and dry the skins, applying alum to the flesh side. Before dressing they are placed in tubs of rancid butter and trampled by bare feet. The skin is then scraped, the grease removed by trampling with fine sawdust, beaten, and the fur combed. 15. England.

## THE ROMANS AS HOUSEKEEPERS.

1. Because its walls were stained by the smoke that rose from the fire upon the hearth and with difficulty found its way through a hole in the roof. 2. The entrance door opened into a narrow passage leading to the *atrium*, or *cavædium*, at the end of which were three muniment rooms; a passage led to the grand private reception room, the *peristylum*, around which were grouped the various private rooms. There was always one dining-room and sometimes several. In the largest houses there were saloons, parlors, picture galleries, and chapels. The kitchen was generally placed in one angle of the *peristylum* around which the sleeping-rooms were arranged. Most of the rooms were on the ground-floor. 3. Roses and violets. Next in favor were bulbous roots, the crocus, narcissus, lily, hyacinth, iris, poppy, and amarynth. 4. In chronological order: (1) The construction of drains. (2) The construction of aqueducts. (3) The multiplication and paving of roads. (4) The proper organization of public cemeteries. (5) The drainage and cultivation of the campagna. (6) The organization of medical help. 5. About the fifth century of its foundation. 6. The sewers were used to carry off the sewage and refuse of the town and the rain water; this double employment made it necessary to have large openings on the streets, through which the poisoned air mingled with that breathed by the population; each sewer emptied into the Tiber, whose waters were used for bathing and for drinking. 7. The night watchmen were provided with hatchets and buckets; the sufferers received from their friends

large gifts of money, books, pictures, etc., in such quantities that they were often tempted to fire their houses. 8. The prefect of police. 9. *Insula*, a block of buildings several stories high, let out in flats. The ground-floor was used for shops. 10. Cheap fish, boiled chick-peas, beans, and lentils, barley bread and gruel. 11. Warm and vapor baths, perfuming and anointing. 12. Usually at 3 p. m. Three parts: the *gustatio*, to whet the appetite; the *cena* proper which might consist of any number of courses from one to eight or more; and the dessert. 13. To relieve the master and guests from the most trifling effort, carving each person's food or breaking it into fragments, and pouring water on the hands after each course. 14. He says he

"Skips like a harlequin from place to place,  
And waves his knife with pantomimic grace—  
For different gestures by our curious men  
Are used for different dishes, hare and hen."

15. A kind of serpent.

## PHYSICAL GEOGRAPHY.

1. (1) From the corrugation of the earth's crust due to the effect of secular contraction; (2) from the accumulation of materials poured out of volcanic orifices; (3) from the isolation of elevated masses of ground, owing to the removal by denudation of the materials originally connecting them. 2. The first class occur in chains; the second are usually conical and are either solitary or in linear groups; the third are of minor dimensions, scarcely more than hills. 3. About eleven miles. 4. One-tenth of an inch. 5. Mount Whitney and Death Valley in the Sierra Nevada range. 6. Rain, wind, frost, springs, rivers, glaciers. 7. The softer earth is worn away more rapidly until the harder ledge projects, and over this the water leaps in a cataract. 8. That the level of the water must have been at that height in geologically recent times. 9. Those of the Colorado region. 10. Emptying into a large body of quiet water; emptying into an ocean whose shores are swept by tides. 11. 338 feet annually. 12. Rhine, Meuse, Sambre, Scheldt, Rhone, Po, Adige, Tiber, Danube. 13. 12 to 13 feet per annum; 3 miles. 14. The Atlantic coast line, the deltas of many great rivers, the southern coast of Greenland, the east coast of Australia, and a large area of the Pacific Ocean bed, as shown by observations on coral islands. 15. To the deposit, by rivers, of gravel, sand, and loam.

## ROMULUS.

1. Lavinium. 2. Alba Longa. 3. A Trojan refugee who, weary of the sea, when her com-

panions anchored, prevailed on the other women to help her set fire to the ships, and thus compelled the company to settle in Italy. 4. She was transformed into a goddess and married the river god. 5. A fig tree (*Ficus Ruminalis*). 6. A woodpecker. 7. By the flight of birds; Remus saw six vultures fly over the Aventine Hill, and Romulus saw twelve fly over the Palatine Hill. 8. From the word Palatine. 9. The furrow marking the city; this was held sacred. 10. Celer was the name of the man who killed Remus, and fearing vengeance he rushed in such

haste away from Rome that his name became the synonym for swiftness. 11. Something over 300 years. 12. April 21. 13. Four months. 14. He had set apart the Capitoline Hill as an asylum in which runaway slaves and homicides might find refuge. 15. The shade of the murdered man appeared to him and requested the institution of a festival in his honor. 16. 37 years. 17. He was removed from the earth in a great storm as he was reviewing his people on the Campus Martius. 18. To Proculus. 19. Quirinus. 20. The Quirinal Hill.

## THE C. L. S. C. CLASSES.

1882—1893.

## CLASS OF 1890.—"THE PIERIANS."

*"Redeeming the Time."*

## OFFICERS.

*President*—The Rev. D. A. McClenahan, Allegheny, Pa.  
*Vice Presidents*—John Lee Draper, Providence, R. I.; the Rev. Leroy Stevens, Mount Pleasant, Pa.; Charles E. Weller, St. Louis, Mo.; Mrs. Dr. Edwards, Randolph, N. Y.; Miss Anna L. Sanderson, Toronto, Canada; Geo. H. Iott, Chicago, Ill.; A. T. Freye, Crestline, Ohio; Miss Helen Chenault, Ft. Scott, Kan.; S. M. Delano, New Orleans, La.; Miss Sarah Young, Danville, Ky.; Mr. Seymour Dean, French Creek, N. Y.

*Eastern Secretary*—Miss G. L. Chamberlain, Plainfield, New Jersey.

*Western Secretary*—The Rev. H. B. Waterman, Griggsville, N. J.

*Treasurer*—Mrs. E. P. Wood, 252 General Taylor Street, New Orleans, La.

*Class Trustee*—Dr. J. T. Edwards, Randolph, N. Y.

Items for this column should be sent to Miss G. L. Chamberlain, Plainfield, N. J.

## CLASS FLOWER—THE TUBEROSE.

**THE PRESIDENT'S TALK.**—What a feast we have spread before us this year! It has the taste of antiquity about it, to be sure, in its Roman history and Latin literature, but it is most strengthening—good solid food. And then we have the course highly seasoned with such readable books as "How to Judge of a Picture," "The Bible and the Nineteenth Century," "Chautauqua Course in Physics," etc., besides the many incomparable articles in *THE CHAUTAUQUAN*. On the whole, I think we may say, the best has been preserved to the last.

Those at the head of this movement have indicated the order in which this reading is to be done in general, and the plan is an admirable one. Then, too, there is something stimulating in the feeling that so many thousands are reading the same course in the same order. For the most part it will be well to follow the order

marked out for us. But we should not allow ourselves to be hampered too much by the plan. Few of us, I suppose, will think of dallying along for two months over "How to Judge of a Picture"; indeed I will venture that most of our class finished it up within ten days after beginning it—how could one put it down after having begun it? And so we will want to treat Townsend's "Bible and the Nineteenth Century," and other books in this year's course. Many people prefer to read one book through before beginning another, giving their whole attention to the one subject until it is completed. Let each one read according to the plan by which he can get the greatest profit. That is what we are reading for, and everything else should be subordinated to this one thing. We must, in our reading, be true Pierians—drinking deep at the fountain.

A month has gone by, fellow classmates, and how do we stand by this time? Are we in line with our reading, and, if not, are we pulling into line? I wish every Pierian were up to date with his reading. Some are not, many and various difficulties coming in to hinder in the work; but by systematic and determined effort we may be in line long before graduation day comes around. Will not discouraged ones take courage? Will not those who are behind, at once resolve to make a strenuous effort to complete the course with us in '90?

A CIRCLE in India composed of three members of '90 and two of '91 reports good progress for the year. Our correspondent, a member of '90 writes, "In conclusion I beg to say that we have enjoyed our course immensely and feel that our time in studying has not been spent in vain."



## CLASS OF 1891.—"THE OLYMPIANS."

*"So run that ye may obtain."*

## OFFICERS.

*President*—The Rev. J. M. Durrell, D. D., Lawrence, Mass.*Vice-Presidents*—Mrs. Mary A. Livermore, Melrose, Mass.; Mrs. Mary T. Lathrap, Jackson, Mich.; the Rev. J. A. Smith, Johnsonburgh, N. Y.; W. H. Wescott, Holley, N. Y.; the Rev. J. S. Ostrander, D. D., 314 President Street, Brooklyn, N. Y.; Mrs. Hawley, Buffalo, N. Y.*Secretary*—Mrs. Hattie E. Buell, 2604 Main Street, Buffalo, N. Y.*Assistant Secretary*—Mrs. Harriet A. H. Wilkie, Onondaga Valley, N. Y.*Treasurer*—Prof. Fred. Starr, New Haven, Conn.*Class Trustee*—The Rev. J. S. Ostrander.

CLASS FLOWERS—THE LAUREL AND WHITE ROSE.

THE PRESIDENT'S CHAT.—How are you getting on in the readings of '89 and '90? Some, I fear, have not yet commenced; a few have been delayed by various duties; others have allowed themselves to be drawn into other channels of activity, and have neglected their work; last year's readings are not yet finished. "Better late than never," and as long as you are late, if you happen to be among the delinquents, proceed at once to "catch up" or you may not be able in a few months from now to "catch on" to the work of the Class of '91.

A number of our class read during the summer months the books for the coming season, and are thus prepared for a second reading with the local circle during the winter. This is a most excellent practice, and makes the circle work easy and helpful. The articles in THE CHAUTAUQUAN are read with a greater zest and programs are devised with greater facility. It is wise to throw a bright head-light before us; confidence is developed when we can see where we are going; a preview is as valuable as a review.

If possible attend the local circle, but if there is no circle in your vicinity perhaps you can find one other reader besides yourself. If such can be found, arrange to study together or to discuss the topics once a week or once in two weeks; talk over plans, ask each other questions, exchange ideas, and you will then have a circle. If there be no other person, imagine one, multiply yourself by two, and meet yourself regularly and punctually once a week to recite to yourself. Put in a little extra time for study. Attend one less reception or relinquish some favorite amusement. If the time is insufficient still, plan to have a book handy when at work, and glance at a page now and then; even if the page is not thoroughly read, the rapid excursion through a chapter during the day will enable you to read it at night with a better understanding than if the excursion had not been taken. If even this should be impracticable,

put the table of contents where you can look at it through the day, and get the outline of the book in your mind. Conquer the outline of the chapters, and you have conquered the book. I am constantly in receipt of letters from members of the class, some of whom are trudging on successfully "afoot and alone." "Go thou and do likewise."

STRONG testimony comes from a college student in Kentucky, a member of '91. He writes: "I am thoroughly in love with the C. L. S. C. and give it all my spare time. In addition to my regular college studies I have read all the required books for 1887-8, 1888-9 filled out the four page and white seal memoranda for both these years, read the garnet seal course for 1887-8 and am now reading the garnet seal books for 1888-9. In addition to this have secured five faithful members. This comes from putting in spare time which I used to throw away on the street corners. My C. L. S. C. knowledge is very valuable to me."

A '91 SENDS the annual fee for herself and son for the work of the coming year and adds, "I almost fear sometimes I will have to give it up, I have so many cares; but on my children's account I struggle on."

## CLASS OF 1892.—"THE COLUMBIA."

*"Seek and ye shall obtain."*

## OFFICERS.

*President*—Col. Logan H. Roots, Little Rock, Ark.*First Vice-President*—Prof. Lewis Stuart, Mich.*Second Vice-President*—F. W. Gunsaulus, Ill.*District Vice-Presidents*—Mrs. Frank Beard, N. Y.; Dr. P. S. Henson, Ill.; Charles P. Williamson, Ky.; the Rev. J. C. Hurlbut, N. J.; Mr. J. T. Barnes, N. J.; Mr. E. P. Brook, N. Y.; Issa Tanimura, Japan; Mr. J. S. Davis, Albany, Ga.*Secretary*—Miss Jane P. Allen, University of North Dakota, Dak.*Treasurer and Member of Building Committee*—Lewis E. Snow, Mo.*Class Trustee*—Mr. J. P. Barnes, Rahway, N. J.

CLASS FLOWER—CARNATION.

THE Class of '92 has made a remarkably good record in its renewals of membership during the month of September 1889. This shows at least that promptness is one of the class characteristics, and this augurs well for the future.

SIX '92's in Jackson, Mo., write that they are beginning the work this year with the true Chautauqua spirit of "final perseverance." They all expect to complete the full course and graduate.

It is a pleasure to add the name of Mr. J. S. Davis to the list of '92's district vice-presidents. Mr. Davis is state secretary for the C. L. S. C. in Georgia, a leading spirit in the Albany Assembly, and a hearty believer in the Chautauqua Movement.

## CLASS OF 1893.—"THE ATHENIANS."

*"Study to be what you wish to seem."*

## OFFICERS.

*President*—The Rev. R. C. Dodds, 33 Oak St., Buffalo, N. Y.  
*Vice-Presidents*—Mrs. S. M. I. Henry, Evanston, Ill.;  
 Miss Kate McGillivray, Port Colborne, Province Ontario,  
 Canada; The Rev. D. T. C. Timmons, Tyler, Texas.

*Secretary*—Mrs. L. L. Rankin, Room 3, Wesley Block,  
 Columbus, Ohio.

*Treasurer*—Miss Julia J. Ketcham, Plainfield, N. J.

*Building Committee*—Mr. Dodds; Mr. Rankin.

*Assembly Treasurer and Trustee for the Union Class  
 Building*—Mr. George E. Vincent.

EMBLEM—THE ACORN.

A LETTER from a Chautauqua worker in Southern California reports bright prospects for the coming year in that section of the state.

A CHICAGO member of '93, who is a native of Denmark, expects to return to his own land in about two years and expresses his desire to carry to his fellow countrymen Chautauqua plans and methods which he finds so helpful. We shall expect to hear from him again.

THOUSANDS of '93's are already enrolled on the books at the Plainfield Office. Let all who are thus enrolled induce at least one other fellow-worker to join. It is not necessary to be a member of a circle, and many solitary readers would be glad to enroll their names if they knew of the opportunities which Chautauqua offers. Let all '93's see to it that their friends are at least enlightened regarding this work. Send for circulars to the Plainfield Office. They will be gladly furnished.

THE organization of a Chautauqua circle is a very simple thing and we heartily urge the '93's who live where no circle exists to speedily alter this state of affairs. If you can do no better, organize an informal circle of three and then let your light shine. The result will tell not only upon the community, but upon yourselves also.

SEVERAL of the later classes of the C. L. S. C. have welcomed into their ranks as fellow Chautauquans, readers in the prisons and penitentiaries of various states. We are glad to announce that in the penitentiary at Lincoln, Nebraska, twenty-five men have enrolled their names as members of '93. The Chautauquans of Lincoln are making arrangements to supply the necessary books, and the acting chaplain of the penitentiary will give all possible help and encouragement. The circle was organized by the Rev. J. D. Stewart, state secretary for Nebraska, and prominent Chautauquans of Lincoln will give hearty personal co-operation in the work. Is there no other locality where '93 can make a similar experiment?

THE office of the C. L. S. C. will be moved from Plainfield, New Jersey, to Buffalo, New York, in March 1890. We make this statement for the benefit of any '93's who may have felt a little in doubt as to where to send mail.

## GRADUATE CLASSES.

TO THE MEMBERS OF THE SOCIETY OF THE LEAGUE OF THE ROUND TABLE.—Miss Kimball informs us in her annual report that the members of the League (namely those graduates who possess seven or more seals) number eight hundred fifty. The influence of such an army of loyal Chautauquans should reach all parts of the country, and should bring to every class which is yearly organized an increase of membership. Yet I fear that in the past we have put forth but little if any effort to enlist the uninterested in this work. The special work of the league is to give information concerning this course of reading and attract the attention of the people to it. In nearly every local circle there are to be found one or more members of the League. Such persons should feel the responsibility of keeping the work of the Chautauqua Literary and Scientific Circle before the public. Every meeting of the circle may be advertised in the local papers. The editor of almost any paper will be glad to publish them. It will not be long before you will hear the inquiry, What does all this C. L. S. C. business mean?

When you have made a good start, do not grow weary in well doing, but work up a fine program for a Memorial Day and give a special invitation not only to those whom you think may be induced to join the circle, but those who seem the least interested, for from that class we often win some of our best members.

The influence of the Chautauqua circle should be distinctly felt in every town where it is located. It should supplement the work of the pastor and the teacher. It should be a power recognized not only in cultured society but among those who tread the humblest walks of life and enjoy the most limited privileges. To such it brings its choicest blessings.

I should be glad to answer any questions relating to our line of work, and reports of work accomplished by the League should be sent to myself or any member of the executive committee, whose names appear in THE CHAUTAUQUAN for October. These reports are especially solicited, and will be read at the annual meeting of the League, which is usually held on Recognition Day at Chautauqua.

MRS. W. H. WESCOTT, President,  
 Holley, N. Y.

IN THE CHAUTAUQUAN for October the class

trustee for '88 was given as Mr. W. McKay. Mr. McKay was elected but resigned in favor of the Rev. L. A. Stevens, Perry, N.Y. In the list of vice-presidents of this class published in the same issue of the magazine, the *Mrs.* should be dropped from the name Mrs. Jas. M. Hunter, and the name of Mrs. Mattie R. McCabe, Sidney, Ohio, should be added.

THE following additional names should be included in the list of vice-presidents of the Class of 1889—"The Argonauts"—published in THE CHAUTAUQUAN for October: Miss Annie Baker, Pascoag, R. I.; Miss E. Beard, Denver, Col.; Miss Ellen H. Kent, Louisa, Va.; Mrs. Albert C. Griggs, Wilmington, Del.; Miss H. F. Hidden, Cambridgeport, Mass.; Miss Emma Darling, Chelsea, Vt.; Frank S. Wallace, Pasadena, Cal.; Miss Lizzie S. Drake, Kittery, Maine; Miss Rosa Stannus, Tacoma, Washington. The following corrections in the list given in the October number of THE CHAUTAUQUAN are made: Mrs. Mary Wright should read Mrs. May Wright; L. C. Robbins should read Z. C. Robbins; Miss Mary Clenahan should read Miss Mary McClenahan. The vice-presidents are from the twenty-seven states and Canada, residents of which were present at Chautauqua to receive diplomas. They are expected to do what they can to raise funds in their respective locations for the Union Class Building, and can confer with treasurer O. M. Allen for some definite plan of work.

PIONEERS will be interested in knowing that the address of their president, Mrs. B. T. Vincent, has been changed from Akron, Ohio, to Greeley, Col., where her husband, the Rev. B. T. Vincent, has gone to serve a church.

THE new course in English History and Literature is being taken up by graduates of all classes with great earnestness, and it is probable that at least a thousand graduates will be enrolled for this course during the current year.

THERE are C. L. S. C. graduates, we have heard it whispered, who having finished their beginner's course, think now they will read as the fancy takes them. Here are a few reflections from Frederic Harrison which we commend to them:

"Every book that we take up without a purpose is an opportunity lost of taking up a book with a purpose—every bit of stray information which we cram into our heads without any sense of its importance, is for the most part a bit of the most useful information driven out of our heads and

choked off from our minds. It is so certain that information, i. e. the knowledge, the stored thought and observations of mankind, is now grown to proportions so utterly incalculable and prodigious that even the learned whose lives are given to study can but pick up some crumbs that fall from the table of truth. They delve and tend but a plot in that vast and teeming kingdom, whilst those whom active life leaves with but a few cramped hours of study can hardly come to know the very vastness of the field before them, or how infinitesimally small is the corner they can traverse at the best. We know all is not of equal value. We know that books differ in value as much as diamonds differ from the sand on the sea-shore, as much as our living friend differs from a dead rat.

"To organize our knowledge, to systematize our reading, to save, out of the relentless cataract of ink, the immortal thoughts of the greatest—this is a necessity, unless the productive ingenuity of man is to lead us at last to a measureless and pathless chaos. To know anything that turns up is, in the infinity of knowledge, to know nothing. To read the first book we come across, in the wilderness of books, is to learn nothing. To turn over the pages of ten thousand volumes is to be practically indifferent to all that is good."

#### THE GUILD OF THE SEVEN SEALS.

##### OFFICERS.

*President*—Mrs. J. C. Martin, New York.

*Vice-presidents*—Mrs. L. L. Radcliff, Meadville, Pa.; Mrs. E. C. Dale, Warren, Pa.

*Secretary*—Mrs. E. F. Curtiss, Geneseo, N. Y.

*Treasurer*—Mr. S. C. Bond, St. Louis, Mo.

At a meeting of the Guild held in August, at Chautauqua, the following resolutions were passed: That we, as a Guild, favor the reading of the special course in English History and Literature, and that we encourage those who would like to read this course, to become members of the C. L. S. C. Should any member of the Guild have plans to suggest, or any items of importance to contribute, please communicate them to the secretary.

MRS. D. W. HATCH, 607 Pine St., Jamestown, N. Y., has been appointed necrologist for the Class of '82. Those having knowledge of the death of any member will confer a favor by reporting the same to her. It is deemed advisable, for class interests, that members send their names and addresses, together with any items of interest to Pioneers, to the class secretary, Mrs. E. F. Curtiss, Geneseo, N. Y.

## LOCAL CIRCLES.

C. L. S. C. MOTTOES.

*"We Study the Word and the Works of God."*

*"Let us Keep our Heavenly Father in the Midst,"*

*"Never be Discouraged."*

### C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.

BRYANT DAY—November 3.

SPECIAL SUNDAY—November, second Sunday.

MILTON DAY—December 9.

BRUTUS DAY—December 17.

CEASAR DAY—January 23.

COLLEGE DAY—January, last Thursday.

SPECIAL SUNDAY—February, second Sunday.

LONGFELLOW DAY—February 27.

SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.

ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.

RECOGNITION DAY—August, third Wednesday after the first Tuesday.

CIRCLE-KEEPING is much like house-keeping. It can be done with one stew-pan, perhaps, but not easily. It needs an outfit. Now "outfit" is a word woefully abused sometimes. It suggests a complicated and elaborate array of things, some necessary but as many extra, supposed to be conveniences but practically inconveniences, requiring space and dusting. Far be it from the Scribe to tolerate such an interpretation of his recommendation. The outfit he advises, contains nothing but useful articles. It begins with a table, or tables, sufficient room, at least to give each member a seat. The Scribe will make no attempt to analyze the reason why a club seated around a table is a more congenial, talkative, sociable, and attractive-looking body than one arranged in any other form. He simply knows it is so. It may be the magnetism which a certain class of experimenters declares to be so strong in tables or it may be the charm of the circle itself, which ancient philosophers saw. It may be that everybody can see everybody else or that nobody feels concerned about his hands or feet. The reason is immaterial. The fact remains.

So begin a circle outfit with table accommodations for all the members. Now something must go on this table. The books of the course and THE CHAUTAUQUAN are there perforce. They are the "one stew-pan" without which there is no circle-keeping possible. Add to them a dictionary, unabridged if possible, and do not begrudge the time it demands. Do not be afraid of wearing it out, and if you have been born with that constitutional aversion to consulting a lexicon, with which many people are afflicted, arouse your energy to overcome the feeling. Use it persistently. By its side place a cyclopedia—as good a one as you can afford, and use it. Here the outfit must branch. If the circle tends to history and liter-

ature, maps and pictures are the only other essentials. Were they not within the reach of all Chautauqua circles we should not place so strong an emphasis on their presence; but the method of enlarging maps which has already been described in THE CHAUTAUQUAN (Vol. IX. p. 48), and the ease with which scrap-books gradually can be filled with really good wood cuts (Vol. IX. p. 551) precludes any possible excuse for not having these articles. A full series of maps enlarged from THE CHAUTAUQUAN map series now running in the magazine will enable the readers to follow the history of Rome and Italy from their beginnings up to to-day, and will emphasize the information as can be done in no other way.

If the circle is going to make a specialty of Political Economy this year, the scrap-card, scrap-book, and extract-book (Vol. X. p. 103) will be its best friends. For those who make Physics their chief study, apparatus is essential. Undoubtedly the best plan is to secure the privilege of using the laboratory of the town high school or of some local institution, and interest a local scientist to perform the experiments. If this is impossible then a leader must be selected with some mechanical skill and he must devise apparatus to illustrate, must enlist the circle in visits to steam-engines, electric light motors, to microscopes, telescopes, to everything accessible which in any way shows the principles of physical science. Of this subject more will be said when the subject is taken up in its turn.

It is not pretended that the outfit of a circle will cost neither time nor money. It will require both. But a circle should be willing to give both. As has been insisted on in this department before, lastingness, durability, must be sought in every circle. None should think of forming for merely four years' work. The



four years' work of the C. L. S. C. is introductory. It is planned to give ideas of subjects, to cultivate tastes for subjects, and thus to lead people naturally to adopt a subject for special work after they have finished this first course. Now a circle which aims to carry on work from point to point, needs a working outfit. It can begin with little, but growth is the law of all things which are begun.

At the State Convention of the C. L. S. C. of South Carolina held in the city of Spartanburg August 21st and 22d, the question, "How to propagate the Chautauqua idea," was fully discussed. Among other matters decided upon in this line, was the work of interesting the press of the state. The members believe that if they can once get Chautauqua before the masses, it will take well in the state. The county papers, as a rule, are always ready to lend their aid to movements of this kind. To inaugurate the plan, they are preparing a brief and concise statement of the advantage of Chautauqua work, what it has done, and what it can do, something that will be to the point, readable, and not more than half a column in length. This article is to follow locals in county papers. It is believed that almost everybody that they could expect to interest will read it.

THE Dayton Bluff C. L. S. C. of St. Paul, Minn., had submitted to it last June a careful and comprehensive constitution which it adopted in September. This constitution provides with especial care for the program, indeed we do not see how the Dayton Bluff Chautauquans can ever find themselves unprovided for at regular meetings, nor how they are going to escape regular meetings, for the constitution is "iron-clad" in regard to this latter particular, declaring that the regular meetings of the circle take place once a week, on the same day of the week (which cannot be Sunday) during the time of the year devoted by the members to the prescribed studies, i. e. from the beginning of October to the end of May or June, but no adjournment is in order prior to the official period assigned for the completion of the perusal of the text-books. One meeting, however, whose date is within four days of Christmas Day, either before or after, may be omitted; also, the last regular meeting can be held on a day separated by a greater interval of time than one week from the meeting immediately preceding it, if deemed desirable, and may take place on any other than the stated day, except Sunday.

At the close of the last regular meeting here referred to, the circle adjourns to meet at the call of the president, on some evening in the ensuing

month of September, not less than seven days before the new Chautauquan year. This called meeting is for the purpose of organization.

The provisions made for handling the exercises of the club are explained in the following article.

In order that each member of the circle may from time to time participate in conducting the evening's work, temporary officers are provided, called programists, who are two in number, but are not colleagues, though partly contemporary. Appointed by his predecessor, or by the president, at one meeting, the programist at the next announces the program he has decided upon, and carries it into effect on the third, when his functions terminate. It is obligatory upon the programist to prescribe, as part of the program, the nature of the quotation or sentiment to be furnished by members as they respond to their names at roll-call; to act as catechist for the questions contained in *THE CHAUTAUQUAN* on the required reading; to select the article for *viva-voce* circle reading; and to appoint his successor. It is desirable, also, for him to assign, occasionally, special tasks to individual members, such as the reading or reciting from some good author, and the production of papers or essays on a named subject of interest.

A section of the by-laws tells what the composition of the programs shall be and prescribes certain limitations as follows:

The response to roll-call should be of such a nature that not more than one minute need be taken by the person whose name is called. Any member, however, whatever be the nature or subject of the response, can claim the full minute's time, when his turn comes, should he desire to add any remarks, critical or explanatory.

The program proper is divided into three parts: the first consists of examination, by means of questions, in the required reading for the week, being the obligatory or essential portion of it; the second is permissive, and involves the reading of papers, recitations, or other work by individual members; the third is the reading by the members, alternately, of paragraphs from the selected article of the current number of *THE CHAUTAUQUAN*, and this, unless it has been dispensed with for the evening by vote, or the time of closing be too near at hand, is obligatory work like the first part.

In the first part, instead of exclusively using the questions contained in *THE CHAUTAUQUAN*, original questions by the members of the circle are provided, in writing, framed on the *required* article or articles in *THE CHAUTAUQUAN*, of the evening as well as on the text-books. The number of questions, not more than three at the most for each member of the circle, must be de-

cided upon by the programist, having in view the greater or lesser number of the official questions to be asked.

The second, or individual, part of the program, is left to the judgment of the programist. Whatever work or task is assigned to members in this connection should be such that not less than five nor more than ten minutes should be required for its production before the circle. This time, however, may be extended by unanimous consent.

The object of the third part is individual improvement, by discovering habitual errors of pronunciation or disqualifying mannerisms of speech on the part of members, and friendly criticism and remarks thereon are in order.

Should any competent person, member, or otherwise, be willing to deliver a more formal lecture than the papers contemplated in the usual routine, and the proposition be acceptable to the circle, the time remaining after the conclusion of the first part of the program will be placed at his disposal for that purpose.

If the programist has assigned a different response for each member, or special tasks to be executed by one or more members, as the second part of his program, he must furnish each one concerned with a written memorandum of what is required of him.

The visible program is a written paper which, when produced before the circle, must be read and then handed to the secretary—or a copy of it—for use at the meeting of the ensuing week. At the end of it must appear the name of the programist's successor.

The programist takes the president's chair after opening exercises of each meeting and keeps it until the completion of the program.

The written questions prepared by the members on the first text-book are now collected by the secretary, thoroughly mixed or shuffled, and then distributed by him, one by one, to all present, till no slips are left in his hand. Members may exchange questions to a considerable extent if they wish, but no one should retain one of his own composition. The programist now reads one of the questions allotted him, and then gives the answer, if he can; if not correctly answered by him the question must be handed round the circle until it is, by some one, its author being called upon the last. The first member to the left of the programist now reads one of the questions in his hands, which is disposed of similarly, then the next person to him reads one, and thus the tour of the circle is made one or more times, (always proceeding in the scholastic and military order, from right to left), till no more of the said slips remain unanswered. The written questions

on the first text-book having thus been attended to, the printed questions on the same subject contained in the current issue of *THE CHAUTAUQUAN* are treated in like manner; then the written and printed questions pertaining to the rest of the lessons in the same way. All these questions are supposed to be finished in about an hour from the time the meeting is called to order; but if they take less time, a recess of five minutes is allowed.

The second and third parts of the program are supposed to require about one-half hour each, but they are governed in this respect by no fixed rules except that the latter should be closed at least five minutes before the expiration of the two hours' time prescribed for the entire proceedings.

The president, having resumed the chair, now finishes the business of the circle by requesting the programist appointed the previous week to read his program for the next meeting.

In case of the absence of the programist of the evening, and of any one representing him, the presiding officer directs some member present to fill his place.

In case of the absence of the programist of the next meeting, the secretary reads his program and distributes the individual assignment slips, if such papers have been furnished him by the absentee. Should however no papers of the kind have been received, the presiding officer, in consultation with the secretary, constructs on the spot a substitute program.

WE are hoping to hear speedily of circles undertaking courses of university lectures. The University-Extension Scheme which has been inaugurated under Chautauqua auspices is particularly adapted to local circles. Where such a course of lectures can be conducted by a circle on the subjects of the course in which it is especially interested, the result will be most satisfactory.

Such courses were held one year ago in Buffalo, Canton, and St. Louis, and brief courses elsewhere, conducted by Dr. Edward W. Bemis of Vanderbilt University. A syllabus giving all the facts, including the subjects of the twelve lectures on social problems, shows that they were the causes of discontent, socialism, and anarchy, the whole forming a complete and connected course. The subject of each lecture was analyzed, and the topics of each were still further subdivided. The course lasted about twelve weeks, the literature was not all read, and there was some collateral reading done. The lectures were successful, but they did not run themselves. In Buffalo all classes of people

were found in the lecture room. The audience was invited to ask questions, to be answered by the lecturer. A successful Economic Society was organized there, which is a branch of the National Economic Association as a result of Dr. Bemis' work. In England where the movement is a great success and where they first found out "how to do it," the extension is organized locally, and not by the university. It is not a missionary work. It is in response to local demand. A course in England costs two or three hundred dollars. The lecturer takes with him a library, and prepares a syllabus which contains all the important facts, and saves note-taking. The students are expected to write answers to the questions in the syllabus and send them to the lecturer. If people pass the examinations successfully, they are recognized as students affiliating with the university. The method employed in this country was briefly explained in our October issue and can be learned in detail by applying to *Frederick Starr, New Haven, Conn.*

Educators and the leading men of the country are showing much sympathy with the undertaking. At one of the meetings explaining the movement held at Chautauqua last summer, Prof. Boyesen, of Columbia, said he had been promoting this work, without really knowing it, for some four years and it was recognized by his college. He is in profound sympathy with the idea, and will do all he can to promote it. In Columbia College there are a number of competent young men who would be glad to go into the work.

Dr. J. M. Buckley was profoundly interested in what was said at this meeting about the decadence of the lyceum platform, and the substitution for it of courses of lectures, and referred to the estimate of the lecture platform held by Wendell Phillips. Phillips' aim was to use it to obtain a constituency that he might afterward talk to the people on political problems. Dr. Buckley referred to what has been doing in Philadelphia in the past two years. There is an intense enthusiasm on the subject of archaeology. They have had lectures by such men as Prof. Lyon, Prof. Trumbull, Prof. John Fisk, and H. H. Furness, the great Shakspearean scholar.

#### GRADUATE WORK.

In *Local Circles* for October last the new course for C. L. S. C. graduates was explained. This course has been prepared according to the Chautauqua plan, which assumes that the four years of reading prescribed by the C. L. S. C. is preliminary and that those readers who began the work with an intelligent understanding of

its scope expect to be directed into broader and richer fields of study. It was because English History and Literature seemed to be a special favorite with C. L. S. C. readers that the first three years' course was prepared on those lines. The new course has been presented to those holding C. L. S. C. diplomas, with a letter from Chancellor Vincent in which he says:

"Let me remind you that the Chautauqua system, which every C. L. S. C. graduate should thoroughly understand, is scarcely half comprehended in this 'broad outlook.' It is but the preparation for higher educational work, and no true Chautauquan will ever rest satisfied with present attainments.

"I commend, therefore, to your most careful attention, the accompanying circular concerning our new special course in English History and Literature. Read it with care and let me hear from you of your plans for the coming year. Many of you, perhaps, will deem it wiser to review your four years' work with the undergraduate members of your circle, but others are ready for new lines of study, and will find in this and in other special courses ample opportunities for work. We ought to have at least five thousand of our graduates organized into graduate circles and pursuing this course of study during the coming year. Take up the work in thorough earnest. Read carefully if you can do no more, but let all who can, make this year one of hard study and intellectual growth. Test your work by the special examinations which may be taken if desired at the end of the year, and thus receive the help which the careful and kindly criticisms of Professors Adams and McClintock will give you.

"As officers of the Chautauqua Circle, we look for large things from our great body of graduate students. Later classes will follow your leadership. Let this pioneer work be faithfully done, and we shall not be disappointed in the results."

His hope that large numbers will undertake the graduate work bids fair to be realized. The responses have been most satisfactory so far. Miss Kimball writes that many graduate circles have been reported and the outlook is most encouraging. A number of students have also enrolled their names for the special examinations. Recent communications sent out have brought many interesting responses. An '87 in Wisconsin writes, "Since receiving the circulars I have been trying to decide whether I could spare the time or not and have come to the conclusion if the time cannot be spared it must be taken. All my old love for the C. L. S. C. comes back at the thought of again working under its direction." From Iowa a member of '89 sends this message:

"The C. L. S. C. has a strong foothold here and the interest is growing. It has been a great blessing to those who have finished the course, but we feel that it is only a beginning of better things in store for us." Two members of '86 and '83 in New York State write, "The papers received last week from your office suggest such a delightful plan that we are anxious to be enrolled at once, hoping that we shall be able to do the work though our circle is very small."

In Bridgeport, Connecticut, a graduate circle has been formed with bright prospects. One of its members, an '89, writes, "I have entered the English History and Literature circle and have made a strong resolve that I shall not get behind in this unless some very unforeseen event occurs. I think the new course is going to be perfectly delightful, the history in particular is charming."—At Fairport, New York, three circles have united for a monthly meeting for the benefit of advanced readers and graduates. We shall hope to hear that this union gathering will adopt the English course.—A letter from Lincoln, Nebraska, announces that the Lincoln Society of the Hall in the Grove starts with a membership of twenty-six regular members and the same number of honorary. The first meeting was held in October. Five new members or graduates were admitted. The special three years' course in English History and Literature will be taken up. Great interest prevails in this circle. It would not be difficult to trace to the steadfastness and determination of these Lincoln graduates much of the healthful activity of that city in Chautauqua work.—The Alpha Circle of Newport, Rhode Island, has adopted the English readings.

#### NEWS FROM THE CIRCLES.

CANADA.—One of the circles which has made a success of a monthly newspaper, is Ottawa Circle. It is edited by one member, and all of the members contribute; much talent before unknown has been developed. The work of the circle is faithfully done, the first place being given always to the lesson. Friendly visits have been exchanged with Maple Leaf Circle of the same city and in this way new and helpful associations have been formed.

MAINE.—West Brookfield sends eight recruits for the ranks of '92 and '93. The circle organized in July, and has been doing excellent work ever since.

VERMONT.—The circle at West Randolph, which has sent good reports for several years, announces itself as "up and doing."

MASSACHUSETTS.—The Apponeganettes of South Dartmouth reorganized with twelve mem-

bers. They have adopted the plan of devoting alternate meetings to recitation of the lesson, and to reading of other literature in line with the studies.—Our old friend, the Hatherly of Rockland, is as vigorous as ever.—The trio forming Magwood Circle of East Boston, continue their study this year.—Charlemont Circle is a rapidly growing organization. Having experienced the trials of "catching up" last year, the commendable resolve was made to begin promptly this fall, and to do each week's work in its proper time.—The Jolliphone Club of Natick starts out with a membership of eleven.—Bridgewater has a fine new circle of twenty-five.—The Longfellow of Worcester "expects to enjoy this year more than any preceding one."

RHODE ISLAND.—A pleasant occasion for Newport circles was the Recognition Day of Aquidneck Union, which was observed with all the usual ceremonies. The class poem written by one of the members, had for its theme the difference between a wild flower and its cultivated species, comparing them to "human flowers" that

"Cultured with care and persevering art,  
Grow into beauty both of mind and heart."

CONNECTICUT.—Eridanus Circle of Meriden held its annual opening meeting in September, elected a new staff of officers, and began work with much pleasant anticipation.

NEW YORK.—The following clipping from a Rochester paper shows that that city continues to sustain its reputation as one of the centers of C. L. S. C. activity: "Our forecast of the Chautauqua work in Rochester, for the coming year, is evidently to be, in a good degree, realized. Several of the old circles are reorganizing and new ones are contemplated, so that the indications of a successful year in this field are quite encouraging. In the circles already organized, there is a noticeable desire to do thorough work. Several who have heretofore taken but slight part in the work as local members, are now taking up the full course with the purpose of following it through." On the evening of October 7, there was a general meeting of all interested in the Chautauqua work, held in the First Methodist Episcopal Church, of Rochester. The Rev. J. I. Hurlbut, D. D., Principal of the C. L. S. C., and Mr. George E. Vincent delivered addresses. At the preliminary meeting of Polenagnian Circle the indications were very encouraging. Several new members were present and considerable enthusiasm manifested. A new circle has been organized in the African M. E. Zion Church with the pastor as president. The Mosaic enters upon its fifth year with thirty



members, a large per cent of whom are graduates.—Columbia Circle is a new organization in Brooklyn.—Eight are enrolled in Hope Chapel Circle of New York City.—The circle at Wolcott held a public meeting at the beginning of the study year, at which an address was given, explaining the aims and methods of the C. L. S. C.—The secretary of a new circle in Elmira writes for fifty application blanks and one hundred circulars. Evidently some one has been at work.—The Columbia of Port Richmond has reorganized.—Jamaica Circle hopes to have all its twenty-five members of last year and several new ones.—The Cantab has reorganized in Cambridge. Its members are making efforts to secure new names for their roll.—A circle of ten is reported at Lewiston.—Montgomery Circle begins its fifth year with over fifty members.

NEW JERSEY.—Metuchen is striving to have the banner circle of Middlesex County. Liberal use has been made of the local press, and this was supplemented by a personal canvass. In addition, a copy of the following letter was sent to over one hundred people of the village.

You are cordially invited to join the Metuchen Circle in pursuing the course of study prescribed by the C. L. S. C. for the year beginning October 1, 1889.

The object of our circle—as stated in the preamble of its constitution—is, “the mutual help and encouragement of those persons who are desirous of pursuing any part of the C. L. S. C. course.”

If you are in sympathy with this great educational movement, which has made Chautauqua a household word in every section of the globe, we ask your co-operation with us in endeavoring to make it a power for good in our village.

We commend to your careful attention the enclosed circular, descriptive of the character and scope of the C. L. S. C. Any further information that you may desire concerning the matter will be gladly furnished on application by any member of the committee.

Hoping to have the pleasure of enrolling your name as a member of our circle for the ensuing year, we remain,

Very truly yours, Membership Committee.

—Eight form the circle of Cedarville.—The Whittier of Hackensack now numbers seven.—

“We start this year with a membership of fourteen,” writes the secretary of Ray Palmer Circle of Newark.—The members in Ridgefield Park are all of the Class of '93.—The circle in Vine-land is busily at work.—Jersey City's Round Table reorganized with thirty-five, a larger number than ever before. It enrolls seven graduates among its active members.

PENNSYLVANIA.—Susquehanna Circle has adopted the following as its order of exercises: Roll-call responded to by quotations from an author or subject previously assigned; the lesson conducted by the member voted leader during the review of the book then being studied; lastly the question box is opened. Essays, readings, pronunciation tests, *The Question Table*, and reviews are often interspersed. This circle recently spent a pleasant evening with a sister circle, the Lanesboro, and enjoyed an elaborate literary and musical program. A game of quotations from American authors was entered into with friendly rivalry between the leaders who “chose sides.” The person guessing the most authors won a prize.—Lawrenceville Circle enrolls thirty-three, but sets its mark at fifty.—Twelve '93's are reported from Oakdale Station.—The membership in Langhorne promises to be nearly thirty-five.

DELAWARE.—Bridgeville Circle is in good working order, with a force of ten members.

VIRGINIA.—The following report from Bon Air deserves special commendation: “We reorganized in September so as to be ready for actual work October 1. We meet every Tuesday evening at the various homes, and our members attend regularly, although some have a distance of three miles to walk. In four years we have missed only two meetings. We enter upon the fifth year with more interest than we have before known. Our membership has been limited to twenty-five, but we shall extend it this year.”

WEST VIRGINIA.—Wheeling's circle of '92's remains unbroken.

SOUTH CAROLINA.—Carlisle Circle of Greenville begins its fourth year with nineteen members, six of whom have just entered. The circle hopes to graduate seven next year. *The Carlisle Athenaeum* is a monthly paper to which the members contribute, and the reading of which forms an important part of every fourth meeting. The Carlisle expects to do some outside work in the way of local history, and just now is collecting information and matters of interest about South Carolina authors.

GEORGIA.—Nine were enrolled at the first meeting in Cuthbert and others promised to join later.—The circle at Way Cross is an outgrowth of the Assembly at Albany in March.

TEXAS.—Liberty Hill has a new circle of six members.

OHIO.—A Greek evening celebrated the close of last year's work in one of the Dayton circles. Greek costume prevailed, but “barbarians” were not excluded. A banquet was served, and music and games added to the general enjoy-

ment.—The new circle at Tiffin has already over fifty names enrolled.—Twenty '93's ask for admission at Jackson.—A circle of fifteen has formed in Perrysville.—The Franklin Circle of Columbus reports a lively interest among its members.—The new class in Tiro begins with energy.—From '90 to '93 are the classes represented by the twenty-two members in Defiance.—Bloomville sends twenty-six new names.—Twelve regular and six local members form Batavia Circle.—“Fifteen members enrolled and more to be heard from,” is the report from South Side Circle of Cleveland.—Painesville Circle reorganized with thirty-four members.

INDIANA.—A Frankfort paper announces a revival of interest in the C. L. S. C. in that place, and the reorganization of its circle with several new members added.—Four friends have begun the course together in Oakland City.—“The circle grows both in interest and numbers,” is the encouraging report from Waterloo.

ILLINOIS.—Two graduates of '89 who went to Chautauqua to receive their diplomas, returned to Belvidere to become active members of Crescent Circle, and will study for the garnet seal. The Crescent has fifteen members, ten of whom are beginners.—Columbia Circle has reorganized for the second year in La Grange.—The circle which numbered five last year in Ashland hopes to double its membership.—Newton Circle retains its eight former members and adds two to the list.—Ten are initiated in Catlin, eight in Ashton, at fourteen and Durand.

MICHIGAN.—A large circle has formed in Ingalls.—Howell Circle has reorganized with twenty-eight members.—The class at Reading has twelve students.

WISCONSIN.—The ladies of Whitewater Circle have decided to hold afternoon instead of evening meetings, this year. The work has begun with enthusiasm.

TENNESSEE.—Several young people, pupils in a school of Dixon's Spring, have organized a circle which bids fair to be a flourishing one.

IOWA.—A member of '92 writes from Harlan: “Last summer's Assembly at Council Bluffs is bearing fruit in this place; three large circles have formed and the number of members is still increasing. An equal amount of enthusiasm is manifested in the towns near us.”

MISSOURI.—The Pallas Athene of Kansas City reorganized with nine members.—Seven form Christian Endeavor Circle of Hannibal.—The majority of last year's students in Glasgow are at work again.

KANSAS.—The new circle at Wichita contains twenty-five students.—Bucklin Circle reports

itself reorganized.—The work progresses in Kanona.

NEBRASKA.—A correspondent in Eagle writes: “We have a circle of twelve, all good workers and determined to succeed. Three of them are college graduates and two have normal school diplomas. This is a farming community, but there are three circles within a radius of as many miles.”—From the *Capital City Courier* of Lincoln, we learn that Chancellor Vincent was there in October, and that a reception was tendered him at one of the elegant homes of the city. A general invitation was extended to members of the Chautauqua Literary and Scientific Circle. In response to the wishes of the Chautauquans, Chancellor Vincent spoke to them of the aims and the achievements of the C. L. S. C. The speech was awarded the Chautauqua salute, and it prompted the Chancellor to tell the origin of that pretty custom. In the early years of the Chautauqua Assembly there was among the lecturers a deaf and dumb professor from a Canadian school, who illustrated Bible stories in pantomime with such expression that the audience readily gathered his meaning. The spectators applauded heartily, but it occurred to Chancellor Vincent that a man deaf to the sound of the clapping hands could not appreciate that kind of applause. The Chancellor thereupon asked every person in the audience to get out a handkerchief, secrete it in the hands or lap and imitate him when he gave the signal. At the next pause in the program the Chancellor gave the signal by waving his handkerchief, and the audience immediately became white with the fluttering signals of approval. The waving of handkerchiefs was adopted as the Chautauqua salute, and is a mark of especial consideration.

MONTANA.—A list of nine new names is sent from Helena, and the secretary promises several more.

WASHINGTON.—Alma Circle began promptly in Vancouver, with the work carefully outlined for the year.

CALIFORNIA.—The make-up of Downieville Circle has changed somewhat since last year, but its number remains the same.—The ladies forming St. Helena Circle began their eighth year of study with the energy and enthusiasm that have characterized all of their work so far. The members met with a severe loss last winter in the death of their honored president, who had served in that capacity from the organization of the circle.—The new circle in San Rafael has a president who has occupied that position for four years in the largest circle of San Francisco. Thirty members enrolled at the first meeting and as many as twenty more will probably join.

## THE LIBRARY TABLE.

### CHRISTMAS.

THE knowledge of how to keep Christmas well, came with Christmas itself. Among all peoples, whatever the refinement or the simplicity of their expression or celebration of it, the spirit of reverence, of kindness, of charitableness, and good cheer underlies it. The following customs in various places show the genial spirit of this season.

There always has seemed something peculiarly appropriate in the singing of Christmas carols, calling to mind the shepherds' songs at the birth of Christ. Thomas K. Hervey gives a charming description of this feature of Christmas: "A symptom of the approaching season which has a very pleasing effect, consists in the burst of solemn minstrelsy by which we are aroused from our slumbers in the still hour of the winter nights, or which, failing to break our sleep, mingle with our dreams, leading us into scenes of enchantment, and filling them with unearthly music. This midnight minstrelsy, whether it comes in the shape of human voices hallowing the night by the chanting of the Christmas carol, or breaks upon the silence of the mid watches from the mingling instruments of those wandering spirits of harmony, the waits, has in each case its origin in the *Gloria in Excelsis*—the song with which the angels hailed the birth of the Redeemer in the fields near Bethlehem. 'As soon,' says Jeremy Taylor, 'as these blessed choristers had sung their Christmas carol, and taught the church a hymn to put into their offices forever on the anniversary of this festivity, the angels returned into heaven.' Many and many a time have we been awakened by the melody of the waits and have lain and listened to their wild minstrelsy, its solemn swells and 'dying falls' kept musical by the distance and made holy by the time, till we have felt amid all those influences as if it were

'No mortal business, nor no sound  
That the earth owes,'

and could have fancied that the 'morning stars' were again singing as of old they 'sang together for joy,' and that the sounds of their far anthem came floating to the earth.

"The practice of hailing the Nativity with music, in commemoration of the song of the angels, is in full observance in the Roman Catholic countries as well as in our own. The *noëls* of France are of the same character as the Christmas carols of England; and the visits of

our street musicians at this season are closely resembled by the wanderings of the Italian *pifferari*. These *pifferari* are the Calabrian shepherds who come down from the mountains at the season of Advent, and enter the Italian cities, saluting with their hill music the shrines of the Virgin and Child which adorn the streets. Of these rude minstrels Lady Morgan, in her 'Italy,' gives some account, and states that having frequently observed them stopping to play before the shop of a carpenter in Rome, her inquiries on the subject were answered by the information that the intention of this part of their performance was to give his due share of honor to Saint Joseph."

We give one of these stirring carols which was formerly a great favorite:

"God rest you, merry gentlemen,  
Let nothing you dismay,  
For Jesus Christ our Savior  
Was born upon this day,  
To save us all from Satan's power,  
When we were gone astray.  
O tidings of comfort and joy,  
For Jesus Christ, our Savior, was born  
on Christmas day.

In Bethlehem, in Jewry,  
This blessed babe was born,  
And laid within a manger,  
Upon this blessed morn;  
The which his mother Mary  
Nothing did take in scorn.

From God, our Heavenly Father,  
A blessed angel came,  
And unto certain shepherds  
Brought tidings of the same,  
How that in Bethlehem was born  
The Son of God by name.

Fear not then said the angel,  
Let nothing you affright,  
This day is born a Savior,  
Of virtue, power, and might,  
So frequently to vanquish all  
The friends of Satan quite.

The shepherds at those tidings  
Rejoiced much in mind,  
And left their flocks a-feeding  
In tempest, storm, and wind,  
And went to Bethlehem straightway  
This blessed babe to find.

Now to the Lord sing praises,  
 All you within this place,  
 And with true love and brotherhood  
 Each other now embrace ;  
 This holy tide of Christmas  
 All others doth deface.

The contrast between the first Christmas in the New World (December 25, 1492) with its toil and hardships and the present one overflowing with plenty, is forcibly brought to mind by Mr. Butterworth's "Wonderful Christmases of Old," in the description of the first observance of Christmas in America. But the true spirit of Christmas was there.

"A Genoese mariner believes himself born to carry the gospel of Christ to an unknown people and an undiscovered world, a world lying in the mysterious waters of the West. He travels from city to city seeking a powerful patron, until at Santa Fé, in the south of Europe, takes place the memorable meeting with the king and queen of Spain. . . . .

"The missionary mariner sails away again. He discovers Hispaniola, and here he and his followers offer the first Christmas devotions in the New World. Santa Fé, on the Rio Grande, was probably the place where the first Christmas anthem was sung in our own land. Coronado visited the region in search of the Seven Cities of Gold almost one hundred years before the *Mayflower* sailed into the Christmas-tide storm of Provincetown Bay. The Franciscan missionaries soon followed Coronado.

"How poetic must have been the first Christmases in the new born town. The mission church is surrounded with mountains whose summits are covered with eternal snow. The sun of the fitful December day goes down, leaving every peak a colossal monument of light and splendor. Evening's curtains fall. It is vespers. Down the light ladders of the pueblos come the descendants of a race unknown, and and make their way to the church. Music tells the tale of the Virgin and the Child. Then arises the *Gloria*, and it floats out like a breath from the Bethlehem angels over the mighty solitudes that are to become the habitations of the dominant race of the world. The moon rises over the mountains, and turns into whiteness pueblos and chapel. In the bright air stands the mystic sign of the cross like a shadow, and there ascends heavenward in the silence the sweet words, in the Latin tongue, '*On earth peace.*' The Star that shone over Bethlehem and the nations of the East, has risen upon the West."

"The Christmas of the *Mayflower* was a

doubtful and dreary day—a day of toil and hardship. Christmas night brought a storm of high wind and rain, the vessel tossed, and although Puritans in sentiment and life, the Pilgrims must, at the evening Bible-reading, have thought of the sweet chimes of Lincoln, the white-crowned towers of the brightly lighted English fanes, and the glad household festivals of the home-country.

"In the *Chronicles of the Pilgrims* may be found the following extract :

Munday the 25th day we went on shore to fell some timber, some to rive(hew), and some to carry. So no man rested all that day.

Munday the 26th, being Christmas day, we began to drink water aboard, but at night the master caused us to have some Beere, and so on board we had diverse times now and then some Beere, but on shore none at all.

"The Pilgrims were severely temperate, but on the rocking ship with the wind beating against and the rain freezing upon the masts, the Master of the ship, his heart warming with the memory of the merry Christmases of Old England, proffered to his stern and sorrowful passengers the best cheer he had at command. To this, it would seem, Carver, Bradford, Winslow, and Standish did not object, although they would not allow their men to pass the Christmas in idleness and ease, when some of the men asked for a rest on the ancient holiday. We may imagine the scene under the swingingship-lamp of that tempestuous night, and we must feel a thrill of friendliness and gratitude toward the Master of the vessel in whose heart stirred the Christmas sentiment, even if it could find no other expression than a draught of 'beere.'

"There were dark and silent Christmases in the times of the Puritans. But the natural joy and glad observance of the gladdest event in the annals of earth soon began to grow; and now, under the light of the Bethlehem Star which rose eighteen centuries ago, all we in the wide West keep Christmas.

"Shine on forever, O Star!"

The kindness of heart of the Scandinavians is shown by this pretty custom, which is described by Du Chaillu :

"The Christmas feeding of the birds is prevalent in many of the provinces of Norway and Sweden : bunches of oats are placed on the roofs of houses, on trees and fences, for them to feed upon. Two or three days before, cart-loads of sheaves are brought into the towns for this purpose, and both rich and poor buy and place them everywhere. Large quantities of oats, in bundles, were on sale in Christiania, and everybody bought bunches of them.

"In many of the districts the farmers' wives and children were busy at that season preparing



the oats for Christmas eve. Every poor man and every head of a family had saved a penny or two, or even one farthing, to buy a bunch of oats for the birds to have their Christmas feast. I remember well the words of a friend of mine, as we were driving through the streets of Christiana; he said with deep feeling, 'A man must be very poor indeed, if he cannot spare a farthing to feed the little birds on Christmas Day.'

The same author gives the following: "The day before Christmas, in the afternoon, everything is ready—the house has been thoroughly cleaned, and the leaves of the juniper or fir are strewn on the floor. When the work is done the whole family generally go into the bakehouse, which has been made warm, and each member takes a thorough wash from head to foot, or a bath in a large tub—the only one many take during the year; then they put on clean linen, and are dressed. In the evening they gather around the table, and the father reads from the Liturgy, and oftener a chapter of the Bible, and then a hearty meal is taken. In many of the valleys and mountain dales, watch is kept during the whole of the night, and all are merry; candles are kept burning at the windows, and the people flock to church, each carrying a torch. In some districts, immediately after the service, the people hurry from church either on foot or in sleighs, for there is an old saying that he who gets home first will have his crop first harvested. Early on Christmas morning the family is awakened by the shrill voice of the mother or sisters singing—

"A child is born in Bethlehem, Bethlehem,  
That is the joy of Jerusalem,  
Halle, Hallelujah!"

#### THE ADMISSION OF THE STATES TO THE UNION.

The United States is made up of forty-two members. Over one hundred years have been spent in reaching this number. A few have come in quietly, several have been admitted after partisan opposition, with several, great questions have been concerned.

The first to follow the "original thirteen" was Vermont. The territory which forms it originally was known as the New Hampshire Grants. New York long claimed it, but the people made a determined resistance, and on January 17, 1777, assembled in convention, declared the New Hampshire Grants "forever to be considered as a separate, free, and independent jurisdiction or state." The new state sought membership among the colonies, but New York fought her. The contest lasted until the close of the Revolution in 1783, when Vermont found herself so well off, being practically an independent state,

that she had no desire to enter the feeble Union. Of her final admission Mr. John L. Heaton in his "Story of Vermont" says:

"Singularly enough, Vermont's final admission to the Union was largely accomplished through the agency of her ancient enemy New York. There had always been in that colony a strong minority who favored the Vermonters' claims. Even the most obstinate now began to see that there was absolutely no hope of reclaiming the disputed territory. On the other hand the power and influence of the northern states in Congress would be increased by the admission of another from that section. Kentucky had applied for admission, and her influence, unless counterbalanced by that of a new northern state, would still further enhance the commanding position of the South.

"The struggle between the two sections for the possession of the Federal capital caused New York bitter regret that Vermont had not been admitted to add her vote in Congress to the northern side. The adoption of the constitution in 1789 removed one strong popular objection to reapplying for admission. Now for the first time in its history the Union seemed to be established upon a foundation firm enough to promise permanence. The Vermonters were staunch Federalists. They believed in a strong government and looked with more favor upon the United States, clothed with its new Federal powers, than they had upon the weak confederacy.

"Standing in this altered position, both parties to the long dispute made a move toward comity. Commissioners from the two states met each other to finally determine the boundary dispute, and, after considerable delay, New York agreed, upon the payment by Vermont of \$30,000 as a partial indemnity for the losses which citizens of the former state had sustained, to relinquish all claim to the territory. The legislatures of the two disputants ratified the agreement, and on the 18th of February, 1791, Congress declared that on the fourth of March next ensuing, Vermont should be admitted 'as a new and entire member of the United States of America.' Thus ended the longest and most bitterly contested internal boundary dispute in the history of the country."

Kentucky existed as a county of Virginia until 1786, when it asked that it might withdraw in order to defend itself better from Indian depredations, and this request was granted. The "American Cyclopædia" says that "from several causes the separation was not then completed, chiefly from an inclination of the people to become an independent nationality." Kentucky

became in 1790 a separate territory, and its admission into the Union was on June 1, 1792.

The state of Tennessee passed through various changes of name and government before it was finally made a state. It was first represented by deputies as the district of Washington, in the colonial assembly of North Carolina in 1776. Then from 1777-1784 it formed a part of North Carolina. The people afterward becoming dissatisfied, organized the state of Franklin; but in 1788 it was again united to North Carolina. The next year the state was under the control of the general government and in 1790, with Kentucky, was organized as a territory of the United States south of Ohio. In 1796 a state constitution was formed at Knoxville and as Tennessee it was admitted into the Union.

Ohio was originally included in what is known as "The Old Northwest." St. Clair was appointed governor of this Northwestern Territory in 1788, and fixed the seat of government at Cincinnati. He had become so unpopular that Alexander Black says that in that part of the territory now forming Ohio, "uppermost in the mind of every public man was the absorbing question of the organization of a state government. St. Clair's government was described as a galling tyranny, which could only be ended by establishing a state. The governor, however, had still many supporters, and every thing possible was done to put off the inevitable change. In 1801 the opponents of St. Clair, not being able to secure a majority in the Legislature, sent to Congress Thomas Worthington, through whose efforts a law was passed authorizing a state convention to consider the expediency of a state government and to form a constitution if such a change was asked for by the people.

"The convention met at Chillicothe, in November 1802, voted to form a state government and adopted a constitution. The territory did not contain the 60,000 people demanded by the ordinance [the ordinance enacted July 13, 1787, for the government of the United States northwest of the Ohio River], but it was held when this point was raised in Congress, that the population would have reached that figure before the formation of the government had been completed. The state, however, was compelled to accept some restrictions to secure its admission January 19, 1803."

Of the admission of Louisiana, Mr. Maurice Thompson in his "Story" of the state, says: "On February 11, 1811, the American Congress authorized the calling of a convention in the Territory of Orleans for the purpose of framing a constitution preliminary to its admission into

the Union as a sovereign state. Louisiana became a state on April 8, 1812. Her constitution was far less republican than were those of the other commonwealths. No clergyman or priest was permitted to be a legislator or a governor, and the institution of slavery was guarded and protected by the strongest and most unequivocal terms.

"The constitution of Louisiana, as first framed, was far from accordant with the spirit of the American Union. It had been made to satisfy the alien prejudice in favor of hereditary government existing in the state during its early years. As the immigration from the northern and western states continued and swelled the English-speaking population of Louisiana her constitution became a legislative bone of contention and at last it was remodeled so as to embody most of the distinctive features common to the constitutions of the rest of our states. This new constitution was framed by a convention which met at Baton Rouge in 1844, and it went into effect January, 1846."

The sixth to enter was Indiana. "The admission," says Dr. Hinsdale in the "Old Northwest," "was effected so quietly as scarcely to cause a ripple on the surface of public affairs. In response to a petition from the Territorial Legislature, Congress passed the requisite enabling act which was approved April 19, 1816." The next year, December 10, 1817, Mississippi was received.

Of the immediately following admissions the historian Ridpath writes:

"Monroe's administration was noted for the great number of new members which were added to the Union. In 1818, Illinois, the twenty-first state, embracing an area of more than 55,000 square miles, was organized and admitted. The population of the new commonwealth was 47,000. In December of the following year Alabama was added with a population of 125,000, and an area of nearly 51,000 square miles. About the same time Arkansas Territory was organized out of the southern portion of the territory of Missouri. Early in 1820 the province of Maine which had been under the jurisdiction of Massachusetts since 1652, was separated from that government and admitted into the Union. At the time of admission the population of the new state had reached 298,000, and its territory embraced nearly 32,000 square miles."

"The bill to organize Missouri as a territory was brought forward in February of 1819. The institution of slavery had already been planted there, and the question was raised in Congress whether the new state should be admitted with the existing system of labor, or whether by con-

gressional action, slave-holding should be prohibited." The state was finally admitted in 1821 through the "celebrated Missouri Compromise, one of the most important acts of American legislation—a measure chiefly supported by the genius, and carried through Congress by the persistent efforts, of Henry Clay. The principal conditions of the plan were these: first, the admission of Missouri as a slave holding state; secondly, the division of the rest of the Louisiana purchase by the parallel of 36° 30'; thirdly, the admission of new states, to be formed out of the territory south of that line, with or without slavery, as the people might determine; fourthly, the prohibition of slavery in all the new states to be organized out of territory north of the dividing line. By this compromise the slavery agitation was allayed until 1849." Previous to the formation of a state constitution by Missouri it had been united with what is now Arkansas, and called the "Missouri Territory." When Missouri became a state, Arkansas became a territory, and so remained until 1836, when a constitution was framed and it became a state.

When Michigan came seeking admission, another boundary dispute arose. According to the Ordinance of 1787, the southern boundary was to be a straight line drawn eastward from the southern end of Lake Michigan. Where this extreme was, was not known then, and the Ohio convention fearing it might be farther south than was supposed, had arranged that the state's northern boundary should be drawn to include the Lake Erie shore as far west, at least, as Miami Bay. Michigan in settling her boundaries claimed Toledo. Ohio refused to give it up. The dispute became so hot that the president tried to settle the matter. But neither side would give up. Michigan formed a state government. Congress tried to placate her by giving her the upper peninsula if she would let Ohio have Toledo. This proposition was at first refused, but later on as the advantages of admission became more and more evident to the people, as politicians became more and more eager for the opportunities of statehood, and as it became evident that Congress was sure to conquer, a convention was called which, really, without authority, accepted the terms of Congress, and the state, January 26, 1837, became the last of the second thirteen of the Union.

1845 saw the addition of two states, Florida and Texas. The latter had been for a few years an independent territory. In '43 President Tyler proposed annexation to the president of Texas. The measure was effected, and on December 29, 1845, it became one of the United States. Its annexation led to a war with Mexico.

Iowa was denied admission in 1844 because the boundaries were not satisfactory, but on the acceptance of those proposed by Congress, the state was admitted December 28, 1846. Wisconsin in '48 came in after much squabbling about limits.

The flood of emigration to California and its quick settlement soon demanded a solid government, and Gen. Riley, the military governor, called a convention at Monterey to adopt a state constitution. The last meeting of the delegates and their signing of the constitution is stirringly and picturesquely told by Kirk Monroe:

"Shortly before noon the ceremony was begun, and as President Semple affixed his signature to the great parchment roll, a signal was waved from the balcony. Instantly the stars and stripes sprang to the mast-head of the tall pole in front of the government buildings, and the deep boom of one of Captain Burton's heavy guns rang out from the fort. It was echoed and re-echoed from the foot-hills, the Toro Mountains, and the more distant ranges, as though the grim peaks were speeding on the great news and telling it one to another. As the signing progressed, so the guns thundered forth their salutes, one for each state in the Union. Twenty-eight—twenty-nine—thirty, were followed by a momentary, breathless pause of expectation. Then it rolled out in the clear autumn air, the glad roar of the thirty-first gun, and with it came the great cry of 'That's for California! The thirty-first state!'

At the sound Captain Sutter sprang to his feet, and, with tears of joy streaming down his face, cried, as he waved his hat above his head, 'Gentlemen, this is the happiest day of my life. Let us give three cheers for the great state of California!'

"They were given with a royal will; and, above all others, could be heard the proud ringing tones of Thirsty Thurston's powerful voice. The sound was caught up and carried through the town to the water's edge, and thence out to the ships at anchor. From them it came back, and was repeated over and over again, while men shook hands and embraced each other in their glad rejoicings over the birth of the Golden State."

This state was admitted September 9, 1850. There was a lapse of eight years in state-making then Minnesota followed California—May 15, 1858. Then came Oregon, February 14, 1859.

Of the admission of the next in order, Kansas, Professor L. T. Spring, says in the American Commonwealth series:

"After more than four years of fruitless endeavor Kansas entered the Union. January 21,

1861, senators of Florida, Alabama, and Mississippi announced the secession of these states and their own retirement from Congress. . . . The defiant Southern valediction was barely finished when Senator Seward called up the bill for the admission of Kansas. With their depleted ranks the opposition could now offer only feeble resistance, and it passed by a vote of 36 to 16. The House had already taken favorable action, and on the 28th of January concurred in Senate amendments. It was with memorable dramatic fitness that Kansas, the arena where the hostile civilizations met, should enter the Union just as the defeated South drew off from it.

West Virginia is the one change in state boundaries attendant upon the Civil War. The people of the mountains of Virginia were Unionists and totally denied allegiance to the Southern confederacy. An ordinance for a new state was ratified by the people in 1861, and a new constitution was adopted early in 1862. Congress admitted the state conditionally, June 3 of the same year, and on December 31 the president approved the bill. The state came in June 13, '63.

The '60's were distinguished by three further admissions: Nevada, on October 31, 1864; Nebraska, on March 1, 1867; and Colorado, August 1, 1876. The number of states then stood at 38 until Feb. 20, 1889, when both Houses of the United States Congress passed a bill admitting North Dakota, South Dakota, Washington, and Montana.

#### POINTS FROM THOREAU'S PHILOSOPHY.

We should impart our courage and not our despair, our health and ease and not our disease, and take care that this does not spread by contagion.

I have never dreamed of an enormity greater than I have committed. I never knew, and never shall know, a worse man than myself.

A man is rich in proportion to the number of things which he can afford to let alone.

I have frequently seen a poet withdraw, having enjoyed the most valuable part of a farm, while the crusty farmer supposed that he had got a few wild apples only. Why, the owner does not know it for many years when a poet has put his farm in rhyme, the most admirable kind of invisible fence, has fairly impounded it, milked it, skimmed it, and got all the cream, and left the farmer only the skimmed milk.

The man who does not believe that each day contains an earlier, more sacred, and auroral hour than he has yet profaned, has despaired of life, and is pursuing a descending and darkening way.

If you are acquainted with the principle, what do you care for myriad instances and applications? To a philosopher all news, as it is called, is gossip, and they who edit and read it are old women over their tea.

In accumulating property for ourselves or our posterity, in founding a family or a state, or acquiring fame even, we are mortal; but in dealing with truth we are immortal, and need fear no change or accident.

The orator yields to the inspiration of a transient occasion and speaks to the mob before him, to those who can hear him; but the writer, whose more equable life is his occasion, and who would be distracted by the event and the crowd which inspire the orator, speaks to the intellect and heart of mankind, to all in any age who can understand him.

I would rather sit on a pumpkin and have it all to myself than be crowded on a velvet cushion. I would rather ride on earth in an ox-cart, with a free circulation, than go to heaven in the fancy car of an excursion train and breathe a malaria all the way.

I say beware of all enterprises that require new clothes, and not rather a new wearer of clothes. If there is not a new man, how can the new clothes be made to fit.

A taste for the beautiful is most cultivated out-of-doors, where there is no house and no house-keeper.

The house is still but a sort of a porch at the entrance of a burrow.

There is some of the same fitness in a man's building his own house that there is in a bird's building its own nest. Who knows but if men constructed their dwellings with their own hands, and provided food for themselves and families simply and honestly enough, the poetic faculty would be universally developed, as birds universally sing when they are so engaged?

This spending of the best part of one's life earning money in order to enjoy a questionable liberty during the least valuable part of it, reminds me of the Englishman who went to India to make a fortune first in order that he might return to England and live the life of a poet.

You must have a genius for charity as well as for anything else.

Society is commonly too cheap. We meet at very short intervals, not having had time to acquire any new value for each other. We meet at meals three times a day, and give each other a new taste of that old musty cheese that we are. We have had to agree on a certain set of rules called etiquette and politeness, to make this frequent meeting tolerable and that we need not come to open war.



## TALK ABOUT BOOKS.

Good Reading. "Half-Hours with the Best Humorous Authors"\* are just the books for "catch-up" reading,—a selection gives a broad smile or puts a cheerful face on everything. It is entertaining to read over the contributors to this fund of humor. Of course one expects to find the delicate humor of an Irving or Holmes, the extravagant style, with its ludicrous spelling, of a Josh Billings or an Artemus Ward, but it does seem a little queer to find Nathaniel P. Willis and Philip Freneau in such a mirthful company; but the selections prove they have a rightful place in this winning group. All phases of wit and humor are found in the collection: the airy nothing, the keen satire, the laughable farce, the humor that touches a fault to make it vanish, etc. In this series two volumes are given to American humorists and two to English. In the author's Preface he draws a nice distinction between the humor of the two countries, and his selections confirm the opinion given. Among the English humorists are found all the old favorites, and some new ones are introduced to us. Mr. Morris has done an excellent thing in putting so much of the world's fun into such a desirable form.

From the collection of Dickens' Letters,† edited some years ago, enough has been culled to make one common-sized volume; in this way they are put within the reach of many more persons than in the old form. By the condensation none of the interest attaching to the original has been lost. Very few entire letters have been omitted and from all the others the most interesting parts have been selected. It forms a delightful book. Rare glimpses are given of the great writer in his home relations, among his numerous friends, and, most enjoyable of all, in the associations, which to him were so real, with the characters of his novels.

There is enough of the hermit probably in every reflective mind to open it to Thoreau's "Walden."‡ He who is conscious of the narrowness and worthlessness of much of our social system and who is unwilling to pass life in a

struggle for mere clothes, shelter, and food, is glad to consider any experiment which promises to reduce drudgery for material wants to the minimum and give time and surroundings for study and meditation. Thoreau certainly accomplished this result, since he reduced the cost of living to less than \$100 per year—and secured two-thirds of his time to himself. He made no attempt to abolish poverty—only to prove that poverty is wealth if a man limits his wants to what he needs and uses the time thus gained for cultivating the truth. Poverty was wealth in his case. A man could afford to give his millions to get what Thoreau found at Walden, and it is doubtful if any single benevolence of wealth will ever set in motion more sincere and honest impulses than the story of his two years there will. The originality of the experiment, the freshness, honesty and quaintness of the matter make "Walden" as a piece of literature one of the most delightful of books. The new edition is dainty and attractive.

A collection of the poems of Austin Dobson,\* contributed during several years to periodical literature, is presented in two neat volumes, and pleasure awaits all who are to be their readers. The books are composed largely of graceful, sparkling society verses, which are tinged by love for humanity, in all its forms and surroundings. In "The Drama of the Doctor's Window" are strikingly shown the author's keen perception, and quick recognition of all the minor and subtler details which only a poet's eye sees; his power of delicate description and happy comparison; and his dramatic ability. In no one phase of his work is he more skillful than in his manner of describing faces and in catching and fixing expressions, as one or two brief selections will best show:

" . . . the sweet half solemn look  
Where some past thought was clinging."

" . . . a face  
Filled with a fine old-fashioned grace."

"And the lip-lines delicate curving  
Where a slumbering smile lay hid."  
[Time] "finding cheeks unclaimed of care,  
With late-delayed faint roses there,

And lingering dimples,  
Had spared to touch the fair old face."

\* Half-Hours with the Best Humorous Authors. Vol. I. and II. American; Vol. III. and IV. English. Philadelphia: J. B. Lippincott Company. Price, \$6.00.

† A Collection of Letters of Dickens. 1833-1870. New York: Charles Scribner's Sons. Price, \$1.25.

‡ Walden. By Henry D. Thoreau. In two volumes. Boston and New York: Houghton, Mifflin & Company. 1889. Price, \$1.00 per vol.

\* Poems on Several Occasions. By Austin Dobson. New York: Dodd, Mead and Company. Price, \$4.00.

Among the finest poems of the whole collection are "A Dead Letter" and "The Story of Rosina."

A sight of the dainty binding and admirable make-up of *The Dollar Classics*\* makes a desire for immediate possession seize one; and when the contents are the poems of Longfellow and Tennyson that are particularly preferred, it is a close-shut purse that will not instantly open.

The purpose and the sincerity that lie underneath the poetry of Susan Coolidge always strike a sympathetic note. And in "A Few More Verses"† one gets many a helpful thought in poetic form. The book has a pretty binding in gold and white.

There is no character familiar in French novels which is handled with more kindly sympathy and with a finer touch than the country priest, those men whose lives are spent in going about doing good. Perhaps if we except Victor Hugo's "good bishop" none of these portraits are more delightful than that of the Abbé Constantin‡ of Ludovic Helévy. The story is pure and natural; its characters full of romantic goodness and human attractiveness. The pretty heroine so true in spite of her great fortune and so interesting because of it, the manly Jean, and above all the dear old abbé, make a group not easy to forget. A new edition of this work illustrated by the French drawings of the original and elegantly printed, puts within reach of English readers a most delightful piece of literature.

Mrs. Catherwood's intense and wonderfully interesting story, "The Romance of Dollard,"§ has been put into a neat book. The beautiful illustrations used in its magazine form have been retained. The artistic union of the real and romantic with the ideal is charming; and with so picturesque a place and people as the French dwellers in Canada two hundred years ago, and such a hero as Adam Dollard, the result is a story of great power and historical interest.—Harry Stillwell Edwards' stories|| have likewise been put into attractive book form. The oddities of character which he introduces to the reader have a touch of the pathetic and the

laughable that make a very entertaining company. E. W. Kemble's illustrations are most taking and expressive.

The author of "John Ward, Preacher," was fortunate indeed to secure for her gleanings in Florida\* such an elegant setting. Profuse illustrations, including engravings, etchings, and colored plates, elegant paper, and perfect printing attract the reader. The text is what might be expected from a writer like Mrs. Deland, absorbed in human problems and human experiences. The coquina, the convents, the dreamy noon, the old burying ground, the fort, lead her to meditating on the life of man; but in that desultory natural way suited to the holiday mood. She does not drag in her reflections; they are the spontaneous issue of such a mind as hers, touched by the charm of Florida scenes.

A new edition of George Sand's *Consuelo*. "Consuelo"† translated into English is in the form of four beautiful gilt-edged volumes in dainty covers of green and gold. This work needs no introduction and any form of criticism seems now out of place as it was long since ranked among the classic literature of France. It reflects the political and religious views of its strange and remarkable author, and her philosophy of life. One of the strong books of its day it excited strong comment both for and against it, and readers of the present time can take no middle ground regarding it. All, however, must agree in this, that it is impossible not to admire the rare genius displayed. The attention demanded at the present time by all questions pertaining to socialism will lend a new attraction to these pages, and many will be interested in seeking there the brilliant French woman's theories on this subject. The translation is well done, preserving unblemished, the forcible, clear style of the original.

This work‡ does for Scandinavia the Viking Age, and the Northland what Dr. Schliemann's books have done for Greece. Du Chaillu spent the years 1872-73 in exploring those northern regions and in studying there the works of other explorers. His researches have led him to advance the opinion that the Romans were mistaken in their statement that

\* Ballads, Lyrics, and Sonnets from the Poetic Works of Henry Wadsworth Longfellow. Interludes, Lyrics and Idyls from the Poetic and Dramatic Works of Alfred, Lord Tennyson. Price, \$1.00 each. Boston and New York: Houghton, Mifflin and Company.

† A Few More Verses. By Susan Coolidge. Boston: Roberts Brothers. Price, \$1.00.

‡ The Abbé Constantin. By Ludovic Helévy. Illustrated by Madeleine Lemaire. New York: Dodd, Mead and Company. Price, \$1.75.

§ The Romance of Dollard. By Mary Hartwell Catherwood. Illustrated. || Two Runaways and Other Stories. By Harry Stillwell Edwards. With Illustrations by E. W. Kemble. New York: The Century Co.

\* Florida Days. By Margaret Deland. Illustrated by Louis K. Harlow. Boston: Little, Brown and Company. 1889. Price, \$4.00.

† Consuelo. By George Sand. Translated by Frank H. Potter. New York: Dodd, Mead, and Company. Price \$6.00.

‡ The Viking Age. By Paul B. Du Chaillu. Two Vols. New York: Charles Scribner's Sons. Price \$7.50.

the early invaders of Great Britain were Saxons. He attempts to show they were much more probably Danes. A part of his reasoning is as follows: In the time of Charlemagne the Saxons were not a sea-faring people; in all the annals of their land there is no instance of a naval battle; had they been the ones who comparatively so short a time before had conquered England, their strong fleets could not have disappeared. On the other hand, the Danes who attacked England in the ninth century appeared with mighty fleets and were masters of naval warfare, which knowledge they could not have acquired suddenly. What had they been doing before? Were not they the ones who first attacked England, and the Romans, with their limited knowledge of the geography involved, called them Saxons? To corroborate his theory he has found a few statements in the old Sagas carrying the same idea. His points are well taken, and his reasoning logical. He shows from the many antiquities preserved from the Stone, Bronze, and Iron Age that the North had the most numerous population of all the surrounding countries, and a population possessed of a high degree of civilization and of refined taste. To make more vivid this idea, which is forcibly expressed in the text, there are given 1,336 clear illustrations of the "finds" unearthed in that land. He extracts from the Sagas an explicit knowledge of the religious beliefs and ceremonies of the inhabitants, of their form of government, of their legal code, of the classes of the people, their life and customs. The book is a valuable addition to the scientific and historical literature of the world.

Christmas Nov-  
elities.

To enrich the Christmas market the output of publishers is as varied in quantity and quality as ever. There is much of real beauty and merit; as much, perhaps, of questionable merit. Among poems of which new illustrated editions are out, one of the best selections is Tennyson's "The Miller's Daughter."\* This beautiful poem is well adapted for illustrative purposes in its characters, its situations, and its background. The points which have been chosen for the clear, soft-toned engravings, are those which tell the story, and the pictures are well conceived and drawn. In make-up the book is very satisfactory—save the design on the cover, an idle sprawl. The silver and dark blue tones of the cover form a most restful combination to the eye.—There are few lassies of rhyme whom we are more glad to welcome in an illustrated

\*The Miller's Daughter. By Alfred Tennyson. Illustrated. J. B. Lippincott Company. 1890. Price, \$3.00.

book than Irish Peggy, the heroine of "The Low-Back'd Car."\* She deserves the best of the artist and printer. She is well treated in the present case, but not to our satisfaction. Mr. Magrath's Peggy in these drawings is a wholesome maid of thirty who has plenty of relish for coquetting left her yet, but who is so used to it that she cannot be expected to give her victims much thought. That's not our Peggy—girlish, innocent, mischievous, but tender. It is not until he puts Peggy before a lover on his knees that she looks at all like our image of her. Nevertheless, she is a very interesting character, presented in pleasing surroundings, and no one who owns her will regret his possession.—The illustrations which Mr. W. L. Taylor has prepared for Owen Meredith's "The Earl's Return"† are altogether too good for such a dreary waste of verse. The pale-faced wife of the illustrations is a sweet and pensive creation. The castle in which she dwells is fit for Normandy. The poem which they adorn is beneath them. We protest against this practice of setting artists and printers at stuff when there is so much beautiful verse in existence on which their efforts would be well employed.—Two firms bring out in holiday style Dr. John Brown's "Rab and his Friends."‡ The binding, the print, the artistic make-up of both, are attractive,—the only question is which set of illustrations to choose. Of course the one preferred will be where the artist's ideal reaches most nearly the reader's, but we fear that will not be found in either volume alone, and the only way to do will be to buy both.—The carnival of color with which the Prang presses celebrate each Christmas is as brilliant, as lavish, and pure as ever. One of their prettiest books this year is "Flower Fancies,"|| a collection of splendid studies of roses, pansies, lilacs, poppies, lilies, sweet peas, and other garden pets, each of which has furnished a theme to Alice Ward Bailey for a bit of verse, some of which is very bright and fanciful as that to the stately damask rose of whom

"No one would think

Your grandmamma romped in petticoats pink  
Over meadows, climbing ragged stone walls,  
Daring the spray of pert waterfalls,

\*The Low-Back'd Car. By Samuel Lover. With Illustrative Drawings by Wm. Magrath. Philadelphia: J. B. Lippincott Company. 1890. Price, \$5.00.

†The Earl's Return. By Owen Meredith. Illustrated by W. L. Taylor. Boston: Estes and Lauriat. Price, \$1.25.

‡Rab and his Friends. By Dr. John Brown. Boston: D. Lothrop Company. Illustrated by L. J. Bridgman. Philadelphia: J. B. Lippincott Company. Illustrated by Hermann Simon and Edmund H. Garrett.

||Flower Fancies. By Alice Ward Bailey. Illustrated. L. Prang & Co. Boston: Price, \$5.00.

And nodding an answer to bobolink calls." The cover of this book is a fine example of the harmonious blending of strongly contrasted high colors.

Some effective work for the holiday season has been done by J. Pauline Sunter in arranging and illustrating booklets\*; these are printed in colors, fastened together with rings and a chain, and will make very pretty ornaments for the wall. Each page has an inscription with an illustration fitting it. The get-up is jaunty in style, and the childish figures especially in "All Around the Year" are "cute."

Books for Young People. Mr. Stockton in the rôle of guide to young travelers in foreign lands,† possesses that same charm of manner which has proved so attractive in him as a novelist. As if it were impossible to restrain entirely his propensity for story-telling he frequently informs his young companions as they go from place to place in Europe, of romances connected with different localities, and refers them to books where they will find them written out in full. The work presented now in most attractive book form, fully illustrated, appeared first as a serial in *St. Nicholas*.—The geography, topography, and history of Mexico are given in unstinted measure in the latest journey made by Mr. Knox's Boy Travelers. Though packed from cover to cover, save the space occupied with the many illustrations, with solid facts and descriptions, both classes of readers, young and old, will acknowledge that there is not a dull page in it.—The puzzling Eastern Question and the late Turko-Russian War are the central themes of one of the last volumes of the "Vassar Girls Series,"‡ and around them are grouped the experiences of a party of young travelers. Caught in that country at the outbreak of the war, they pass through many thrilling and dangerous adventures. A happy contrast, affording relief to the dark picture, is found in the recital of the comical experiences of the party, and in their bright conversation and frequent *bon mots*.—The young people who have taken delight in the "Zigzag Journeys" into many parts of the world will be glad of the ad-

vent of another volume.\* This time the party's itinerary includes the British Isles. Besides all the pleasure arising from travel and sight-seeing they are blessed by having one among their number well versed in the historical tales connected with the lands visited, and possessing the knack of story-telling. The book thus in the pleasantest manner possible imparts a vast amount of useful information.—A stirring story of many months passed by a New England family in the wilds of Alaska in search of a fabulous Red Mountain† of cinnabar is among Christmas publications. Thrilling adventure and marvelous escape rapidly succeed one another. The incongruous surroundings of the refined family, their happy faculty of adapting themselves to circumstances, and their brave facing of danger,—all allow no flagging of interest. The mountain proved to be none other than Mt. Wrangle, which from its vast supplies of ore put its visitors in possession of great riches. Young readers will find it a very enjoyable book and can gather from its pages much useful information of that land.—The toils and privations that are necessary parts of a season of trapping and hunting, are as faithfully detailed in "City Boys in the Woods"‡ as are the successes and good fortunes. The author declares his purpose in writing to have been "to impress the truth that a special education is as necessary to life in the wilderness as it is to navigate that other wilderness, the boundless ocean." Most of the pictures have appeared before in *Harper's Magazine* and other publications of that house, but are none the less good because familiar.—The ever popular Oliver Optic adds as a second volume to his "Blue and Gray Series" an account of some thrilling adventures "Within the Enemy's Lines"§ in the heat of the great Civil War. The descriptions are graphic and the action brisk and vigorous; just the kind of a book in which a boy delights.—Another war story that boys will be sure to read eagerly is Mr. Goss's "Jed."¶ The author writes from his own experience in the Union army and paints the scenes with startling fidelity and dramatic power.—Miss Peard's stories are always

\* One Merrie Christmas Time. Price, 75 cts. A Happy New Year to You. Price, 75 cts. Hurrah for the New Year. Price, 75 cts. All Around the Year. Price, 50 cts. Boston: Lee and Shepard.

† Personally conducted. By Frank R. Stockton. New York: Charles Scribner's Sons. Price, \$2.00.

‡ The Boy Travelers in Mexico. By Thomas W. Knox. New York: Harper Brothers. Price, \$3.00.

§ Three Vassar Girls in Russia and Turkey. By Elizabeth W. Champney. Illustrated. Boston: Estes and Lauriat. Price, \$1.50.

\* Zigzag Journeys in the British Isles. By H. Butterworth. Fully Illustrated. Boston: Estes and Lauriat. Price, \$1.75.

† The Red Mountain of Alaska. By Willis Boyd Allen. Boston: Estes and Lauriat.

‡ City Boys in the Woods. By Henry F. Wells. New York: Harper and Brothers. Price, \$3.00.

§ Within the Enemy's Lines. By Oliver Optic. Boston: Lee and Shepard. Price, \$1.50.

¶ Jed. A Boy's Adventures in the Army of '61-'65. By Warren Lee Goss. New York: Thomas Y. Crowell and Co. Price, \$1.50.



as wholesome as they are well told. Her "Blue Dragon" is a stirring narrative of days long past; it shows a careful study of the period following the battle of Bosworth Field when "the times were rough and full of mutations and rare accidents."—The simple, every-day, but not uneventful, life of three young English girls is chronicled in a most entertaining way in "Three Little Maids."† It is interesting to watch the growth in character of each and to see how from their varied experiences they are led to attain true beauty of mind and heart. This is one of the most desirable of the season's story books for girls.—J A K has a warm place in the hearts of young readers; they will be glad to be introduced to the people in her new book, "Rolf and His Friends."‡ Rolf is a modest, unselfish, and lovable boy, not a bit of a prig, who learns many lessons from his varied experiences and knows how to profit by them.—Adam Lore§ is another genuine boy whose fortunes and misfortunes one follows with interest. His struggles to obtain an education, his earnest endeavors to master a fiery temper, his temptations, his wavering in the choice of a profession, are described without a suggestion of "preachiness," yet conveying, as if unconsciously, many valuable moral lessons.—The pictures of German home life in "The Seamstress of Stettin"¶ are well drawn. The story is a pure, natural, and animated one, whose purpose is to emphasize the truth, "He that getteth riches, and not by right, shall leave them in the midst of his days."—Readers of the "Pine Cone Series" will find their merry friends now among the White Mountains in "Cloud and Cliff,"‡ enjoying rambles and clamberings, meeting with some thrilling adventures, and happily escaping, though sometimes narrowly, from threatening dangers. It is bright and breezy throughout.—"The Walks Abroad of Two Young Naturalists"\*\*\* is a story

of travel and adventure, full of information on scientific subjects imparted in a delightful way. It is translated from the French by the president of the Entomological Society of London, who adds to the value of the work by original foot-notes giving the most recent intelligence on subjects that have been investigated further since the book was written. The illustrations are many and good.—Mrs. Bolton has added to her list of capital books on famous people the biographical sketches of fourteen "Men of Science."\*\* They are characterized by the accuracy of statement and vivacity of style that render the whole series at once trustworthy and interesting.

For the  
Little Folks.

Not a book for boys, but *the* book for boys, is what "Hairbreadth

Escapes"† claims to be. Major Mendax (what's in a name?) tells in the most guileless and ingenuous way of "his perilous encounters, startling adventures, and daring exploits with Indians, cannibals, wild beasts, serpents, balloons, geysers, etc., etc., all over the world, in the bowels of the earth, and above the clouds." As a piece of imaginative absurdity it is quite equal to the adventures of the mendacious Munchausen.—Major Mendax and "Little Baron Trump"‡ would be ideal guests for a 'yarn party,' although the judge would have much difficulty in deciding which one deserved the prize. The Little Baron's experiences in the Land of Melodious Sneezers, the Country of Slow Movers, among the Wind Eaters, the Man Hoppers, and the Round Bodies, fill a handsome volume. The numerous illustrations by George Wharton Edwards show a keen appreciation of the humor of the text.—A journey in a land not entered by either of the famous travelers mentioned above, is that taken by a little boy in his sleep, and during which he sees many strange sights in the "Kingdom of Coins"§ and learns many lessons from his wise old guide. Some of the lessons it is true he confesses he cannot quite understand; but the book was written "for children of all ages" and, perhaps, the elders may discover the spice of satire that seasons the whole.—That rare old story-teller,

\*Famous Men of Science. By Sarah K. Bolton. New York: Thomas Y. Crowell & Co. Price, \$1.50.

†Hairbreadth Escapes of Major Mendax. By Francis Blake Crofton. Illustrated. Philadelphia: Hubbard Brothers.

‡Travels and Adventures of Little Baron Trump and His Wonderful Dog Bulger. By Ingersoll Lockwood. Boston: Lee and Shepard. Price, \$2.00.

§The Kingdom of Coins. By John Bradley Gilman. Illustrated. Boston: Roberts Brothers. Price, 60c.

\*The Blue Dragon. By Frances M. Peard. New York: Thomas Whittaker. Price, \$1.00.

†Three Little Maids. By Mary Bathurst Deane. Illustrated. Boston: D. Lothrop and Co. Price, \$1.50.

‡Rolf and his Friends. By J A K. New York: Thomas Y. Crowell & Co. Price, \$1.25.

§Adam Lore's Choice. By Samuel W. Odell, LL.B. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, \$1.00.

¶The Seamstress of Stettin. Adapted from the German. By Cornelia McFadden. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, \$1.00.

‡Cloud and Cliff. By Willis Boyd Allen. Boston: D. Lothrop Co. Price, \$1.00.

\*\*\*The Walks Abroad of Two Young Naturalists. From the French of Charles Beaugrand. By David Sharp, M.B., F.L.S., F.Z.S. New York: T. Y. Crowell & Co. Price, \$2.

"Uncle Remus,"\* lets "membunce croke up en tickle him" again, and holds his audience spell-bound with his quaint and irresistible humor. This is another of the books that though thoroughly enjoyed by children appeals to older heads for appreciation of all of its wit. —If the little folks were called upon to vote for the best story-book, there is not much doubt that "The Blue Fairy Book"† would have a rousing majority. Even the gray-headed reviewer feels young again while looking through its enchanting pages "in fairy fiction drest." Here are the ever delightful "Beauty and the Beast," the wonderful "Puss in Boots," the lovely "Cinderella," in fact all the prime favorites from the German, the French, and from nobody knows where. To

add to all these riches, the book has many pictures of beautiful maidens and frightful monsters, ancient crones and youthful knights, smiling dwarfs and glowering giants, and sailing over the deep blue sky of the cover is a veritable witch with the end of her broomstick dipped in the Milky Way.—The third volume of "Lulu's Library"\* has eight little stories, all of them full of the peculiar charm with which Miss Alcott's writings are ever invested, but the opening sketch giving some of her "Recollections" is more interesting than anything her fancy has woven. It is the record of years of patient labor and of cheerful sacrifice which were not without their compensation.—The bound volume of *Babyland*† comes out in a fresh dress and offers its usual large stock of good things.

\*Daddy Jake the Runaway, and Short Stories told after Dark. By Joel Chandler Harris. New York: The Century Co. Price, \$1.50.

†The Blue Fairy Book. Edited by Andrew Lang. London and New York: Longmans, Green and Co. Price, \$2.00.

\*Lulu's Library. Vol. III. By Louisa M. Alcott. Boston: Roberts Brothers. Price, \$1.00.

†Babyland. Edited by the editors of Wide Awake. Boston: D. Lothrop Company. Price, 75 cents.

#### SUMMARY OF IMPORTANT NEWS FOR OCTOBER, 1889.

HOME NEWS.—October 2. Formal opening of the Pan-American Congress at Washington. —Annual Indian Conference convenes at Lake Mohonk, N. Y.—Clark University at Worcester opens with dedicatory exercises. —The thirty-fifth triennial meeting of the General Convention of the Protestant Episcopal Church begins in New York City.

October 3. Portraits of Generals Grant, Sheridan, and Sherman unveiled at West Point.

October 7. The Hon. Seth Low elected president of Columbia College.—Triennial Convention of Knights Templar opens in Washington.

October 8. The seventeenth annual Congress for the Advancement of Women convenes at Denver, Col.

October 9. The Triennial Congregational Council opens at Worcester, Mass.

October 10. Opening at New London, Ct., over the Thames River, of the largest double track drawbridge in the world.

October 13. The Brooklyn Tabernacle destroyed by fire.

October 15. The American Board of Commissioners of Foreign Missions begin their annual session in New York City.

October 16. Opening in Washington of the International Marine Conference.

October 17. Opening in Chicago of the tenth annual convention of the Inter-seminary Missionary Alliance.

October 22. The annual session of the American Public Health Association opens in Brooklyn. —The International Young Women's Christian Association meets in Baltimore.

October 25. Meeting of the National Reform Association in Philadelphia.

October 30. Annual meeting at Columbia College of the American Oriental Society.

FOREIGN NEWS.—October 1. A cyclone on the coast of Campeche wrecks thirty-four vessels.

October 6. Storms cause great loss of life in the Island of Sardinia and the Province of Cagliari, Italy.

October 10. General Boulanger goes to the Island of Jersey to spend the winter.

October 11. The Czar of Russia is received in Berlin by Emperor William.—Ex-king Milan arrives in Paris.

October 16. Fifty-nine miners lose their lives by an explosion in an English colliery.

October 19. Death of the King of Portugal. His son assumes the title of Carlos I.

October 20. Prince William of Wurtemberg is shot by an assassin.

October 27. Marriage at Athens of Princess Sophie of Prussia and the Duke of Sparta.

October 28. Thirty-three lives lost by the sinking of the British ship *Bolan*.